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The Temptations of pious Students.

NEVER perhaps, did a brighter glory rest on the prospects of Christianity and of man, than at the present day. Wherever we turn our eyes, we behold the increasing triumphs of the cross, and the rapid march of human improvement to that point of perfection, at which this world, so long polluted with sin, and covered with wretchedness, will reflect the pure and happy image of heaven. In these animating prospects, no feature is more promising than that which is exhibited by seminaries of learning. From these institutions, where the most powerful and splendid talents are employed in preparing for the active duties of professional life, an influence is constantly going forth, which is felt, not only at the bar and in the senate, but in every village, and at every fire-side in the countries where they are established. The numerous revivals of religion in the American churches, and the societies which have been formed for educating pious and indigent young men for the sacred ministry, have brought into our colleges a great number of students whose talents, acquisitions, and influence are to be consecrated to the service of christianity. We cannot too highly estimate the importance of these seminaries to the best interests of the church and of man. Here were nursed those master-spirits who have laid the foundation, or

raised the superstructure, of our national prosperity, and shed immortal glory over the pages of American history. In these nurseries of literature and science grew up our Brainerd and our Mills—names familiar and dear to every christian philanthropist—in whose thoughtful and active benevolence originated nearly all those charitable institutions which adorn our country, and whose examples will be revered and imitated so long as piety lingers here below to sacrifice all the endearments of earth on the altar of devotion to Christ. Designed, as many of our oldest and most respectable colleges originally were, to be the auxiliaries of christianity, blessed with the prayers and benefactions of the pious, placed under the superintendence of christian instructors, and containing so many that are destined to spend their lives in ministerial or missionary labor, we cannot but regard them with the liveliest interest. It would be delightful to contemplate the influence which they are calculated to exert on the moral as well as literary character of our country, and the assistance which the church may expect to receive from them in all her enterprises of benevolence.

But I propose to take a different view of the subject. The pursuit of learning, like every other pursuit, is attended with peculiar temptations. These temptations, however, are not generally foreseen by the student, nor their influence on his religious character duly estimated by the christian

community. When the youthful christian commences his studies for the ministerial office, he cherishes a latent expectation of being elevated above many of the temptations which once assailed his virtue, and of being placed in circumstances the most conducive to the improvement of his moral character. He hopes to stand on a loftier elevation, to breathe a purer atmosphere, to enjoy a brighter and more extensive vision. In academic groves, he may fondly imagine, piety is free from the cares, passions and pursuits which distract the minds and mar the enjoyments of common christians. The mistake is general. Those who are not acquainted with the nature of literary pursuits, and the structure of the human mind, seem to look upon students as a privileged class of men, merely because they are exempted from the drudgery of manual labor, and the bustle of active life. It is time that this error was exposed and banished. A full developement of the dangers which lie in ambush along the pathway to the sacred ministry, must tend to put the student on his guard, to soften the censures which are sometimes cast upon the pious members of our literary institutions, and to enlist the prayers and sympathies of christians in their behalf.

Many of the temptations which encompass the pious student, result from the imperfections of his character, or the peculiar circumstances in which he may be placed; while others are the inevitable concomitants of literary and scientific pursuits. The former I shall omit in the present discussion, and confine my remarks to the latter.

During the time of actual engagement in study, the student's religious affections must necessarily be suspended by the very principles of his mental constitution. It is in vain for him to attempt to divide his attention between his studies and his religion. Those habits too, of intense and long continued application, on which he must rest his hopes of success in eve-

ry department of research, will not only divert his mind, for the time, from religious subjects, but will tend to give a literary and scientific character to his habitual trains of thought, and thus to disqualify him for the unearthly exercises of devotion. Now just reflect that the greatest part of a student's time must be devoted to his studies; that during this period but few holy emotions can warm his heart; and that as soon as he lays aside his books, his mind exhausted by long and laborious exertion, needs to be refreshed by something far more light and trifling than the momentous considerations which stand on the very threshold of religion;—and you will easily perceive that the pious scholar is surrounded with difficulties unknown to the common christian, who, while employed in manual labor, may be breathing forth a prayer, or meditating on the glories of heaven.

The necessary seclusion of the student from society exposes his religious character to danger, by inducing unsocial habits and deadening the sympathies of his soul. The pious have indeed sought solitude to avoid the temptations of the world, and enjoy more constant communion with God; but they left the world behind them, and concentrated all their thoughts and affections on the subject of religion. Not so with the student. He retires to a literary hermitage, not to promote his piety, but to pursue his studies. But christianity is adapted to strengthen and purify the social qualities of our nature; and so far as christian principle predominates, these qualities will be cultivated and refined. During his retirement however, the student must suspend these finer feelings of his heart, or transport himself into the Utopian world of fancy and there waste his feverish sensibilities on imaginary objects. Literary enthusiasm will sometimes not only demolish the frame-work of the most substantial constitution, but dry up the sources of deep moral feeling. The

habits of incessant and laborious study, to which this enthusiasm prompts, may be favorable to literary pursuits; but they will not furnish fuel for the flame of devotion, nor open fountains of spiritual enjoyment.

If, however, his seclusion does not damp the ardor of his moral feelings, the pious student will be in danger of cherishing a distempered sensibility, by being familiar with works of fiction, and brooding in lonely and lofty musings over the creatures of his own imagination. Such a sensibility is at war with the christian virtues; for it is an attribute which belongs to the inhabitants of an imaginary world, while christianity, though robed in celestial excellence, comes down to all the stern and sober realities of life.

In order to pursue his studies with success, and cultivate his mind to the highest degree of perfection, the student must form habits of thought, so independent and adventurous, that they may occasionally seem to border on scepticism. At every step of his progress he must examine for himself. In the authors that are introduced as classics into our seminaries of learning, but more especially in his miscellaneous reading, he will often detect false principles and fallacious reasoning. He will sometimes find virtue stript of her appropriate honors, while perverted genius throws around vice all the splendors of a brilliant imagination, and all the fascinations of an elegant taste. An acquaintance with writers who blend error with truth, and exhibit much sophistry along with the finest specimens of sound reasoning, is indispensable to a general and accomplished scholar. The habit of examining what we read, is necessary to preserve us from becoming the dupes of arrogant dogmatism, or of error that is patronized by great and popular talents. The man who has not courage enough to sit in judgment on the productions of the greatest men that ever lived, is wholly unfit

for the warfare which the successful scholar has to wage with sophistry and error. But here lies the danger. This habit becomes at length so interwoven with his very nature, that the christian cannot shut the door of his closet upon it; and instead of a humble docile spirit, he brings to his devotional books a mind that is more disposed to question than to learn. He studies his bible perhaps, just as he studies the metaphysics of Edwards, or the philosophy of Paley and Brown, with a determined resolution to admit what he may find to be true, and reject what will not stand the test of a thorough and impartial examination. He would not indeed cherish the thought of questioning any truth which revelation teaches; but so strong is the habit of receiving nothing on credit, that it follows him with the power of instinct into his devotional exercises. This habit of cool and cautious enquiry is the characteristic of an independent and well disciplined mind; and its ultimate influence on the moral as well as literary character must be salutary. But during the first stages of education, before the mind has acquired the firmness of intellectual manhood, the process of forming this habit is dangerous to humble and confiding piety.

Ambition, modified by circumstances, but the same in its nature under every variety of circumstance, belongs to all classes of men. There is a martial ambition which covets the field of danger and death. There is a political ambition which loves to sit at the helm of government, and monopolize a nation's applause. There is a literary ambition, silent indeed in its operations, but lofty and desperate in its designs, which gathers its laurels on the fields of science and literature. The desire of ultimately gaining an ascendancy over the world of minds, is common to all these species of ambition; but it is the immediate object of the aspirant after literary fame to regulate the taste, and modify the sentiments

of mankind. It has ever been the characteristic of genius to retire from the busy and bloody theatre of political and of martial ambition, and wrap itself up in sublime and melancholy musings of solitude, from which it might occasionally burst forth, like the lightning from the bosom of a cloud, to delight and astonish the world. The only influence, which men so secluded as the candidates for the ministerial office, can hope to exert, is that which affects the opinions and feelings of mankind. But this is the province of master-spirits.

The motive, indeed, which prompts the pious student to seek this influence, may be the purest and noblest that ever animated the human breast; for his sole ultimate object may be to promote the interests of religion, and augment the sum of human happiness. It is, however, very easy to conceal beneath this plausible pretext the purposes of a selfish ambition; and the christian, in such circumstances, is in danger of cherishing a spirit unfriendly to deep and humble piety.

Almost every possible motive operates in our seminaries of learning to excite and foster this unhallowed passion. Students who are not actuated by christian principle, generally aim at no higher object than literary fame; and the estimation in which pious students are held, corresponds pretty exactly with the improvement of their minds and the extent of their acquisitions. They are brought every day into contact and comparison with the devotees of a desperate ambition. They are taught to measure their hopes of future usefulness by their scholarship; for in surveying the past, they find that those who have been the most distinguished champions of christianity, were eminent for their talents and attainments. Their instructors too, unable to apply proper motives to all their pupils, and not fully aware, perhaps, of the danger of cherishing so selfish and sinful a passion, foster a spirit of am-

bition in the bosoms of the pious. Their friends, or benefactors may have claims upon them, which nothing but severe and incessant application to their studies can enable them to satisfy. No bosom but his own can know the feelings of an affectionate son, or a grateful beneficiary, when he reflects that those who are endeared to him by the ties of nature or of gratitude, are casting an eye of high and anxious expectation on his literary progress. The very nature of his studies also kindles an enthusiasm which borders on ambition. No wonder that ordinary piety should be unable to resist the combined operation of so many and so powerful causes. No wonder that even Brainerd and Martyn felt this temptation, and shed the tears of bitter repentance over its influence on their pious feelings. We should not be surprised to hear a christian, under such circumstances, reason thus: I have consecrated my talents and acquisitions to the service of God. My friends, my benefactors expect, and have some reason to expect, that I shall distinguish myself as a scholar. I depend upon their kindness, and ought to gratify their wishes, and meet, if possible, their high expectations. My instructors will approve my struggle for excellence, and success will be rewarded with merited honour. I may thus be prepared for eminent usefulness;—and though ambition be the bane of piety, by putting forth all my energies I may make attainments which will enable me to do more good, than piety alone, however deep and devoted, could ever accomplish. With this summary argument, harmonizing with the native feelings of his heart, he commences the career of ambition. Unfortunate man! Little thinks he of the dangers which are fast gathering around him. Merging his whole soul in his favorite pursuit, he soon begins to neglect his christian duties, and lose his spiritual enjoyments. His closet can testify to but few, and these formal, prayers, sent up from the surface

of a cold and torpid heart. The grove where once he loved to kneel with his christian brethren, no longer hears his fervent supplications. He has ceased to feel the thrill of unearthly emotion, when the glories of heaven, or the wonders of redeeming love, are forced upon his thoughts. Soon, too soon he forgets the very objects for which he professes to trim the midnight lamp, and bend his pale emaciated features over the productions of ancient and modern genius. Such cases, I trust, are very rare. But such is the danger;—and some certainly there have been, who began with the brightest prospects, but who were engulfed in the vortex of ambition, and lost to the church.

The immediate and the only apparent object of a liberal education is, to discipline the mind, and enrich it with the treasures of human learning. The pious student, on passing the threshold of a literary institution, does not indeed expect to bid adieu to his piety; but he does expect to devote his days and nights to study, for the sacred purpose of qualifying himself for future usefulness. The sacredness of this object seems to sanctify the means which may be used for its attainment. And soon perhaps, he forgets that piety is the principal, indispensable qualification for the ministry of the gospel; that he ought to be growing in grace, and doing good, during every step of his progress towards that high and holy office. He may suppose this chilling process to be the necessary attendant on the course which he is taking to the ministry. Too many pious students may have deluded themselves with such weak and sinful sophistry; and after accumulating, at the expense of their piety, a vast fund of learning, and bearing away from every competitor the palm of literary excellence, have gone forth with their religious feelings at so low an ebb, that others, far inferior in natural and acquired abilities, have far outstripped them in actual usefulness.

Another temptation arises from

the character of those works with which the student must become acquainted. I am not now calling in question the expediency of introducing into our colleges, or of perusing, those immortal works of genius which have stood the test of time, and established a standard of taste. The candidate for the sacred ministry has but one alternative—either to relinquish the pursuit of a liberal education, or follow the path which has been marked out by the wisest and the best of men. If he decides this question like an enlightened christian, he must prepare to meet the consequent difficulties and dangers. Now, I cannot recollect but few classical authors that have a direct and necessary tendency to purify the heart, and reform the morals, while many of them contain erroneous sentiments and lascivious allusions. The works of ancient poets, orators and philosophers transmit such valuable information, and display such delicacy of taste, such brilliancy of genius, and elegance of style, that the student who aims to be an accomplished scholar, must give his days and nights to them. But how will the pursuit of classical literature effect the christian's piety? The sweetest and loftiest strains that ancient poetry ever breathed, were prostituted to purposes of idolatry, passion and crime. The moral character of the Greeks and Romans was indelibly impressed on all their productions. The study of them therefore, must have a tendency to awaken emotions, and form a character, akin to those of ancient classical writers. When the pious student rises from the perusal of Homer, will his imagination revert to Calvary, immortalized in the history of human redemption? or will it linger still on the plains of Troy? Will he think of Christ, or of Achilles? Will he breathe the pure, benevolent spirit of christianity? or will his bosom be sorely agitated by its close contact with the selfish and revengeful passions of contending warriors? Will his imagination turn to "the sacra-

mental host" of martyrs writhing at the stake, or of missionaries going forth beneath the banners of "the Prince of peace" to the bloodless conquest of the world? Or will it brood long and fondly over the scene where heroes fought, and all the belligerent powers of the ancient pagan's heaven came down to mingle in the bloody contest?—Nor is the tendency of the works of ancient orators and philosophers much better, for they recommended the popular opinions and practices of their country.

In passing from ancient to modern literature, we meet with a delightful change. The monuments, however, which we here behold, are the monuments merely of taste, of genius and learning. Much of the literature of Continental Europe is strongly tinged with scepticism, superstition or licentiousness. We gaze with a proud admiration on the splendid and imperishable fabric of English literature; but it is not the temple of christianity. Her name may be inscribed on its walls; her spirit may sometimes wander there; but it is not the place of her habitual residence. The British Classics form an indestructible monument of English taste, talent and learning; and many of the most celebrated writers of England, particularly Addison and Johnson, may have been men of vital piety. The former wrote some essays that embodied the best sentiments of natural religion, and the latter sincerely hoped and firmly believed that his works would be subservient to the cause of christianity. But they nowhere exhibit the peculiar and prominent features of the christian system. Their beautiful and elegant essays on the attributes of the Deity, on the immortality of the soul, or the loveliness of virtue, might have been written, in similar circumstances, by Socrates or Seneca. Far more doubtful is the character of the dramatic works of England. Of a still more dangerous tendency are the productions of some living authors. The student,

however, must not be denied access to these popular works. But what will be their influence on his piety? Will the writings even of Addison and Johnson urge him to his closet, or prompt him to the performance of self-denying duty? Will his piety flourish amid the licentiousness of Shakespeare; or the gloomy scepticism, the sour and sullen misanthropy of Byron? I will not deny that it may be possible for the christian, in humble imitation of him who 'makes the wrath of man praise him,' to light the taper of piety even at the volcano of Byron's genius, and extract nourishment for religious feeling from the flowers of taste which bloom on the infected field of infidelity. But the experiment is too dangerous to be made by every one, or often repeated by any.

Such are some of the temptations which assail every pious student in his progress to the ministerial office. Their influence on his piety will be modified by his manner of resisting them, by the circumstances in which he may be placed, and the imperfections peculiar to his character. To these last topics however, though the discussion of them might be interesting and instructive, I cannot now extend my remarks.

Does the pious student ask, if the temptations which ambush the paths of learning, ought to deter him from the pursuit of a liberal education? The experience of ages answers—no. The object is too important to be relinquished from any apprehensions of danger. Let him unlock the richest treasures of human learning; let him scale the loftiest summit of science; let him inhale all the inspiration that once breathed around the Parnassian mount; let him expatiate over the fields of literature, and gather its sweetest flowers; but let taste, and genius, and learning, all do homage at the foot of the Cross. He will thus be able to meet infidelity on its own grounds, and apply an antidote to its deadliest poison. And when

piety, mourning over the aberrations of genius, and the perversions of learning, plaintively asks—

Oh! star-eyed Science, hast thou wandered there,
To waft us home the message of despair?

he may soothe her desponding heart by pressing taste and talent, literature and science, into the service of christianity. Nor need the pious student shrink from the dangers which gather around him; for there is an almighty shield beneath which he may find protection and safety. Let him gird on the whole armour of God; let him daily consult the oracles of truth with a filial and docile spirit; let him be regular and fervent in his private devotions; let him never forget that the office for which he is a candidate, is sacred, and that a character of deep and active piety is the surest pledge of usefulness; let him prepare by vigilance, and a humble trust in divine aid, to meet the dangers which encompass him; let him never shrink from any duty, however unpopular or painful, nor tamely yield to any difficulties, however great and appalling; and he may hope to come out of all his temptations in triumph. "College is a world in miniature:"—and if he passes, safe and unhurt, through an ordeal so severe, he may perhaps look fearlessly on all the trials that await him in future life. Christians too, instead of severely censuring the failures to which the purest and firmest virtue, when so sorely tempted, is exposed, will kindly sympathize with him, and encourage him by their prayers.

E. E.*****.

For the Christian Spectator.

Lay Presbyters, No. II.

After the credible uninspired evidence of the first century, the testimonies of the second,—in three portions, the first, middle, and last,—may be condensed into as many numbers. In the first period are discov-

ered, except forgeries, but two witnesses, Polycarp, and Papias.

The venerable "apostolical presbyter" Polycarp, whose letter is common, derived his first religious knowledge from the apostles: and was "in the church of Smyrna," probably, the *presiding*, *προεστώς*, presbyter, "bishop," or angel.(a) This epistle, unquestionably genuine, was written to the church at Philippi, near the commencement of the second century, we suppose about A. D. 116, and more than fifty years before his martyrdom. Read publicly in the churches in Asia, so late as the fourth century, (b) it was too generally known, to be removed, or successfully interpolated; its simplicity too undisguised and evangelical, to encourage imitation.

A single letter from each of those apostolical men, Clement and Polycarp has rescued their testimonies from the frauds of designing ecclesiastics. The former was saved by a single copy. Had a genuine letter of the pious Ignatius, in like manner, escaped, it would have confounded those Arian and Athanasian productions, too credulously ascribed to him, and which are the corner-stone of that system, which partaking of the Jewish and Pagan hierarchies, is equally hostile both to the rights of God and man.

This precious relic of ancient times begins, in a manner altogether becoming the character of its excellent and pious author; "Polycarp and the presbyters with him, to the church of God dwelling at Philippi, mercy to you, and peace be multiplied from God Almighty, and the Lord Jesus Christ our Saviour."(c) The omission of his official name, has been made an argument of superiority. He was neither an apostle,

(a) "αποστολικος πρεσβυτερς."—"απο αποστολων μαθητευθεις."—"εν τη Σμυρνη εκκλησια επισκοπος." Irenæus.

(b)—"usque hodie." Hieronym.

(c) Πολυκαρπος και οι συν αυτω πρεσβυτεροι, τη εκκλησια τε θεε τη παροικουση Φιλιπποις κ. τ. λ.

nor an evangelist. In a particular church, no office more elevated than that of a presbyter, has yet appeared. His silence, though precisely that, which might be expected from the saint ; had he been even Patriarch or Archbishop, names then unknown in the christian church, can never establish the existence of a non-entity. Neither the title angel nor *προεστώς*, if such he was, which is probable, nor any consequent duty or honor, rendered him more than a presbyter. Not a word have we yet found, nor shall we in this letter discover any thing, that bears even a semblance of a proof of any diversity of grade, in the ordinary preaching office, the possessor of which as yet, was indiscriminately denominated presbyter and bishop. The *σὺν αὐτῷ πρεσβυτέροις*, *presbyters with him*, may import equality, or locality ; but it seems rather to denote a union, in design and action. If it be asked, why then was *his* name expressed ? Because *he* wrote the letter, which is throughout in the first person singular. Thus Paul and Timotheus are joined in the introduction of the inspired letter to the same church ; but the third verse is in the first person singular, and the letter was Paul's. This introduction can neither prove parity, nor disparity, in the office of Polycarp and the presbyters with him ; yet it is not improbable, that his grace, talents, character, seniority in office, and even their personal knowledge of him, may have conduced, with the fact that he composed the letter, to his naming himself in it to the Philippians. If Polycarp was the only elder, " who laboured in word and doctrine," and the other presbyters were laymen, ordained in the same, and that the only mode, to govern and rule ; why were the deacons omitted ? That such there were, appears from the letter itself. This omission of deacons and association of Polycarp with presbyters, is at least a probable foundation for

the supposition that he was himself a presbyter, a name expressly given him in the writings of Irenæus who remembered him, but whose account of him, being later testimony, must be left for future examination. This probability corroborated by the circumstance that no ordinary preaching officer except the presbyter has appeared in any testimony prior to this period, is all that can reasonably be expected on the point. As every presbyter was hitherto a bishop, if any were laymen, they were of course, lay-bishops. If Polycarp was as we have supposed a *προεστώς*, or *presiding* bishop, he had the only preaching office, and the highest standing then known in the church ; unless any of the Evangelists yet survived, of which we know not any testimony. If he was the angel of the church of Smyrna, mentioned in the Apocalypse, as some imagine he was, it is fair to presume that he was of the same grade with the angels in the other Asiatic churches, who were consequently not superior to that of the presbyter or bishop ; but if angel was a higher office, it was a wandering star, that has come and gone without leaving a trace behind. Every talent must render its account, and the personal influence of every *προεστώς*, *presiding* elder, or bishop carried with it, its own responsibility. Neither Clement, nor Polycarp has recognised, either a superior authority, or an assignment of duty more arduous, in any one presbyter of a church, than in another. The latter mentions only presbyters and deacons at Philippi ; Paul directs only to bishops and deacons there. (d) Each naming two orders only, if Paul omitted presbyters and Polycarp bishops, the defect is equally unaccountable ; but if they respectively wrote to the same class, by those different names, they were both consistent with the constant usage of those days ; and the conclusion is inevitable, that at neither

(d) Philipp. Ch. I. v. 1.

period were they laymen. The advice of Polycarp to the church at Philippi to be subject to the presbyters and deacons,(e) would have been a misdirection, if the bishops to whom Paul wrote were different persons, and then surviving. That some of them remained is probable, because Polycarp, as appears by this letter, was living at both periods, and survived the latter, we presume forty or fifty years. If the terms presbyter and bishop were promiscuously used to denote the same office, at the beginning of the second century, which is satisfactorily clear; such was that of Polycarp; and if those presbyters were laymen, it is evinced, contrary to all belief, that he was no other. But hitherto for the existence of a lay presbyter, we have found not a word, sentiment, or implication. His profession of sorrow on account of Valens, who had been "*made a presbyter*" with them at some period,(f) and afterwards lapsed into error, determines the word presbyter to its official, not an appellative meaning. The admission, of the judicial authority of those presbyters over their co-presbyter Valens, is not merely a renunciation of authority in the writer, but a proof, that the cognizance of the cause lay not in their *ὑποστάσεις*, *presiding* presbyter, if they had one. There is a mischeivous tendency to personal conflicts and confusion, implied in the supposition, that one

(e)——“*ὑποτάσσμενος τοῖς πρεσβυτεροῖς καὶ διακονοῖς.*

(f) Three paragraphs are here supplied by the Latin translation, "*Nimis contristatus sum pro Valente qui presbyter factus est aliquando apud vos, quod sic ignoret is locum, qui datus est ei,*" &c. How and by whom he had been made a presbyter is not shown. But *factus est* implies a passiveness on his part. He was probably *made a presbyter by imposition of hands*, [*χειροθεσία*] and the office having been given [*datus*] to him, [apud] with the Philippians, it was, we suppose by election [*χειροτονία*]. An argument, nevertheless, must not be founded upon the uncertain basis of a translation.

presbyter should be amenable to another as an individual officer in equal degree. The petition that he should not be treated as an *enemy* is addressed to the presbyters as such; the power of the presbyters in council, or presbytery is therefore in this instance plainly implied. But if every member of the church at Philippi, should be understood to have been thus advised with respect to Valens, then the congregation, as such, was supposed to possess the power of censure and restoration. By neither interpretation is there the least possible ground, to imagine a disparity among presbyters, by a diversity of order, or a difference of ordinations.

Clement and Polycarp, were contemporaries and survivors of the apostles; their representations are entitled to the highest credit, and deserve to be received, as unprejudiced exhibitions of apostolical practice, prior to the corruptions introduced by clerical ambition. Successors of, but not apostles; presbyters in confessed parity with their co-presbyters; exalted only by superior knowledge, grace, talents, usefulness and humility; they must, we suppose, have *presided* in the churches at Rome and Smyrna, but merely as *ὑποστάσεις*, for other precedence in the officers of a church, does not as yet appear. Among presbyters, they have intimated no diversity of order, degree, ordination, or power. Every presbyter was, by his commission, equally *set over* and bound to *feed* and *govern* the flock (f) Their authority was from the word of God. The apostles could transfer none from themselves; they delegated no power; as servants of Christ they selected those, who appeared to be best qualified to exercise the offices necessary in a church. By imposing their hands, no virtue proceeded from them; they prayed,

(g) *προσέταμενος*, 1 Thess. v. 12 *προμαρτυρεῖν*—*ἐν ᾧ (ᾧ) ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἐδίδαξε ἐπισκοπῆς*. Ac. xx. 17, 28.—*ἡγουμένοι*, Heb. xii. 7.

that his spirit might rest upon the person, and gave in charge to the people the relation they should stand in to him, and the Holy Spirit confirmed by his gifts, the office thus derived from the head of the church. The ordainer could neither enlarge, nor abridge the power incident to the office. Whatever misconstructions of the presbyterial office have obtained, it is, and always will be, the highest ordinary office, in a christian church; and no presbyter, who is officially such, can be less than a bishop and authorised to instruct, govern, administer ordinances, and ordain, at least, conjunctly with his co-presbyters of the same presbytery, or council. Not a single word, fact, or even circumstance has occurred in the testimony, prior to the year one hundred and sixteen, adverse to these positions. From all that can be collected from the letter of Polycarp, and also from that of Clement, there existed not at Rome, Corinth, Smyrna, Philippi or elsewhere, any office superior to that of presbyter, nor a presbyter inferior to the clerical office. No canonical, or re-ordination is heard of till long after this period. Thus far not a tittle of proof has appeared to justify either the opinion of those, who would elevate the *πρεσβυτερες*, ruling elders, to a superior order; or of those, who would depress them to a grade inferior to that of the elders *who laboured in word and doctrine*. The practice of the four churches, concerned in the two letters mentioned, may be supposed to have afforded at that time, a fair sample of all others. What errors sprang up in the christian societies after the period of this letter, and within the protracted life of this holy man, in relation to officers and government, must be deferred at present. The successful discrimination of changes, forbids all anticipations, except what are in support of the genuineness and credibility of the evidence adduced. The account given of Polycarp by his church, if credible, is therefore of

future consideration; and the testimonies of him by Irenæus, though deemed a cotemporary, are at the distance of almost a century from the time, towards which our inquiries have been directed, and may perhaps appear, when examined, somewhat accommodated to later views and circumstances.

Papias, who flourished about the period of Polycarp's letter, has been called his companion; but resided at Hierapolis. (g) He wrote several books, which have perished: except a fragment, which may be translated thus; "I shall esteem it no labour to set in order before you, the things I have rightly learned from the elders, [*παρὰ τῶν πρεσβυτέρων*], and well remember, and shall confirm their truth by my explanations. For I am not, like the most, pleased with those, who say many things, but with such as teach the truth: nor with persons, who relate injunctions, which are unusual; but with such as speak those things, which were by the Lord delivered to faith, and which proceed from the truth itself. If, on any occasion, some one came who had been a companion with those of former times, (*πρεσβυτεροις*), I inquired for the words of the elders (*πρεσβυτερων*;) what Andrew and what Peter might have said, or what Philip or what Thomas or James; or what John or Matthew, or what any other of the disciples, *μαθητων* of the Lord; and what things Aristion, and John the presbyter, (*πρεσβυτερος*), and the disciples (*μαθηται*), of the Lord are teaching (*λεγουσι*). For the things which I received from books, did not so much profit me, as those from a voice living and present." (h)

Irenæus says, he was a hearer, (*ακουστης*), of John the Apostle: which appears doubtful from the fragment. Nicephorus accounts him to have lived an Apostolic life. Eusebius deemed him a man of creduli-

(g) Col. iv. 13.

(h) Euseb. lib. iii. c. 39. Nicephor. lib. iii. c. 20.

ty, but of veracity ; he has not only given the above quotation, but confirmed it, by asserting the existence, in his day, of two monuments at Ephesus, of John the Apostle and John the presbyter. He styles him the *bishop of Hierapolis*, ἐν ἱεραπολὶ—ἐπισκοπος. (k) The title of bishop given to men of the first and second centuries, by those of later times, is no argument of clerical disparity at the former period, when the word bore a different sense. This sophism is often played off, by presenting catalogues of ancient bishops made for a different purpose ; its seeming force springing wholly from modern associations. That Papias was a bishop in the sense of Eusebius and Nicephorus is destitute of proof ; he has discovered no regard to clerical titles, desirous only of the truth, and with a simplicity almost peculiar to the days of primitive purity, he denominates the apostles themselves but senior πρεσβύτεροι, in the gospel. That this word was intended by him appellatively and that the apostles were consequently named without title, appears from his attributing πρεσβύτερος to the younger John in its official sense to distinguish him from the beloved disciple. Eusebius, enforcing the same discrimination, denominates the apostle an evangelist εὐαγγελιστής, the younger John a presbyter ; the one being a preacher unto the world, the other a presbyter of a particular church, not a layman, for he was a teacher of Papias whom Eusebius styles bishop of Hierapolis.

Thus does it appear, that apostle, evangelist, presbyter, and for the same reason, bishop, were anciently used according to the forces of the terms, and also predicated respectively in their official senses. John was an apostle by commission, in his labors an evangelist, and an elder by age. The younger John was an elder, not, at least comparatively, in age, but by office. James was an

(k) Valesius, the annotator, supposes this to be an interpolation.

apostle by his commission, appellatively an elder and bishop ; it being expedient, that he should maintain a continued *oversight* in the church at Jerusalem. Timothy was by office an evangelist, yet was occupied for a time in the *oversight* of the church at Ephesus. Every officer in advanced age was an elder ; and every one, but the deacon, was a bishop. In the fragment of Papias, nothing appears contrary to the simplicity of the Scriptures ; but whatever can be elicited from it, accords with the condition of the primitive churches in the first part of the second century. *Clement* in the first has decided in language, affirmative and exclusive, for *two offices* in a particular church ; according to *Polycarp* and *Papias*, who are the only witnesses known to us, in the first part of the second century, *the offices were the same*. Every thing, therefore, hitherto, exhibits the office of *elder*, in a particular church, *as the only ordinary teacher*, equally without superiority and inferiority. J. P. W.

Duties of Ministers under the peculiar circumstances of the present age :—A SERMON from Matthew xvi. 3 :—Can ye not discern the signs of the times.*

This question was first addressed by our Savior to the ancient Pharisees and Sadducees. Regardless of the many proofs of his Messiahship which had been exhibited to them, they had come to him with the request that he would shew them a sign from heaven ; to which he replied, "When it is evening, ye say, it will be fair weather, for the sky is red ; and in the morning, it will be foul weather to day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of

*This Discourse was delivered to the Clergy, in the Chapel of Yale College, Commencement Evening, Sept. 10, 1823. At our request a copy has been furnished for insertion in the *Christian Spectator*.

the sky, but can ye not discern the signs of the times?"

The times of the Messiah were to the Jews, times of peculiar privilege and obligation. The signs by which they were marked were a subject of great practical importance. It was especially on this account that the Pharisees and Sadducees, deserved the reproof which they received for overlooking them. For the same reason the signs of the present times demand attention from us; and it is with the view of illustrating the practical influence which they should have upon us, and more particularly, upon the ministers of the gospel, that I have called your attention to the incident in the history of our Lord which has been mentioned.

That according to the predictions of Scripture, a mighty change in the moral state of the world, is to be accomplished by means of the gospel, and that the consummation of it cannot now be very far distant, all respectable expositors agree: and that the aspect of the times, in many new and striking features, corresponds to this view of prophecy, can hardly need, in this assembly, to be particularly shown. Prayer, throughout the church, expressly for the conversion of the world, is now continually offered; the scriptures are widely diffused; evangelical missions are multiplied; christians of different countries and denominations are uniting in fraternal affection; and revivals of religion are frequent and extensive. Signal also are the triumphs of the gospel among the heathen; and measures are adopted to increase the number of enlightened ministers to instil divine truth into the minds of the young, to convert the Jews, to abolish slavery, and in general to diffuse abroad the knowledge and influence of the gospel, and to meliorate the condition of mankind,—all of which combine to render the prospects of the times new and delightful. These great movements are extensively engaging the attention and the feelings of

man; are exerting a principal influence in forming the character of the age; and have a powerful bearing upon the character and condition of ages to come. As a mighty stream they are continually receiving new accessions, and conveying their riches to new regions; and, by the specification of inspired truth, may confidently be regarded as the spreading forth of that river of grace, from the sanctuary of God, which is destined to convey life and salvation to all nations. They are at the same time liable, like all other operations in which human instrumentality is concerned, to partake of human imperfection, and to be perverted to injurious results. Commending themselves, as they do, to the consciences and common sympathies of men, they are extensively engaging a worldly influence in their favor; are giving a religious aspect to a multitude of transactions which are not religious; are likely in this manner to prove the occasion of self-deception to thousands; and may, by misguided zeal, in various respects oppose the essential interests which they are designed to promote. They are also awakening direct resistance to their demands; are dividing mankind, within the sphere of their influence, into opposite classes in open array; are provoking a spirit of bold licentiousness and determined opposition to the most essential principles and claims of christianity, in the midst of its most glorious triumphs. These peculiar circumstances of our times, Fathers and Brethren, impose obligations of no ordinary kind upon all men who have the power of acting with reference to them. They attach a very special importance to our obligations as ministers of the gospel. More particularly:—

1. They especially demand an assiduous attention to our own spiritual and intellectual improvement. It has often been remarked, and should often be called to mind, that the sacred office, while it affords pe-

culiar advantages for the piety of those who are invested with it, may become an occasion of the most fearful self-deception. It is but too natural for us to mistake official exercises for devout affections, professional order for holy zeal, and the pleasure inseparable from activity in a cause which the judgment approves, for delight in God. Whatever dangers of this kind are attendant on our office, they are manifestly increased as popular influence is in favor of pastoral fidelity and sources of natural excitement are multiplied in the course of pastoral labor. It would be no difficult thing to show that, in such circumstances, genuine piety is not of course connected with a fervent exhibition of truth, or with zeal for revivals of religion, or with activity in plans of usefulness. There are principles sufficient for all this, without the holy, humble, disinterested spirit of Christ.

But there are circumstances of the times which may become the occasion of depressing the tone of pious feeling in ministers of the gospel who are yet really pious. Their public engagements are so numerous and urgent; the taste of the day is so decidedly inclining to what is public and active in religion, rather than to what is retired and contemplative; and the good which action promises is commonly so immediate and palpable;—that they are in special danger of finding occasion for the complaint that, having been made keepers of the vineyard, their own vineyard they have not kept. It should then be distinctly understood that if the times demand of the ministers of Christ much effort in preaching, and much activity in pastoral duty, they also demand of them much prayerfulness, much contemplation of the Scriptures, much self-reflection. They demand such attention to their own hearts, and such intimacy with God, as shall preserve, and continually strengthen their habits of contrition, of humility, of devotion, of love to the Redeemer, of deadness to the

world. Deep and ardent piety, in ministers of the Gospel, has now an importance proportioned to the interest which characterizes the operations and hopes of the Church. This alone can prepare them suitably to appreciate the objects which are presented to her faith, and to pursue those objects with constancy and zeal. This alone can impart that unction to their ministrations, that lustre to their examples, and that efficacy to their prayers, which are suited to form the churches of their care for either the services or the blessings of the times. - And may I not add, this alone can secure them amidst the dangers of the times; can preserve their humility in the success with which their efforts are crowned, their spirituality in the multiplicity of engagements to which they are called, their purity in their connexions with the worldly influence associated with their cause, and their meekness amidst the opposition which they are often obliged to encounter.

With similar emphasis are we called, Brethren, at this day to pursue a course of *intellectual* improvement. Some ministers of the gospel, I am sensible, plead their avocations as an excuse for neglecting this, and some regard it as being slightly important. Science and literature and taste, they deem scarcely worthy of their serious attention in their zeal for the conversion of souls. Charity forbids the thought that they would enviously degrade those acquirements in others which they have not themselves the resolution to emulate—but it certainly allows the enquiry whether their zeal for the conversion of souls, were it duly regulated, would not impel them to overcome all obstacles in the way of mental discipline and improvement. I would indeed be the last person to intimate that our faith must stand in the wisdom of men, rather than the power of God. I would, at the same time, insist that the Gospel is the power of God unto salvation, and that the Gospel, while

its essential principles are adapted to the capacity of a child, is sufficient to employ the powers of an angel. Whatever talent and learning the human mind can possess, may be applied in elucidating, defending, and enforcing the Gospel, and He who is pleased to sanctify men through the truth, may generally be expected to render the truth effectual in proportion to the clearness with which it is exhibited, and the force with which it is urged. But on this subject public sentiment has given a decision which it would be vain to disregard. The teacher who would gain the public confidence, must be able to teach. With the progress of learning and taste in the community, the demand for intellectual improvement in the sacred office, as in every other, must increase: and if this demand is not met by the ministers of Christ, it will be by the messengers of satan.

Men of very moderate talents and learning, in the sacred ministry are, I know, often useful. As to their immediate influence in the conversion of souls, we often see them, in certain spheres, even more useful, than men of superior attainments. With all our hearts, let us bid them *God speed*. But surely we are not to expect that the Gospel will be effectual where it gains no attention; nor that mental imbecility and poverty in its teachers can command attention to it in the midst of prevalent intelligence and refinement; nor that the truth as it is in Jesus will make its way, through the sophistries of learned heresy, or the coverings of polished licentiousness, without talent and learning in those whose office it is to teach and defend it. It is not by reversing the laws of the mind that God converts men; but it is by means of such exhibitions as are suited to remove their prejudices, convince their understandings and gain their hearts. It is then, with peculiar force that the Apostolic charge may now be applied to the ministers of Christ, "to give attend-

ance to reading, to exhortation, to doctrine;" "to meditate upon these things and give themselves wholly to them, that their profiting may appear unto all;" "to take heed unto themselves."

2. The signs of the times especially demand that the ministers of Christ, exhibit, with discrimination and force, the peculiar doctrines of the gospel. The time has been when speculative disquisitions on doctrinal points had in some of our pulpits an undue place; and when the belief of certain forms of doctrine was too generally considered as embodying all the genuine piety in the world. But it may now be seriously questioned whether there is not a strong inclination in the sentiments and feelings of the Christian public to the other extreme. There is prevalent, if I mistake not, an Athenian spirit, which can be gratified only with some new thing; which consigns to the neglected shelf the sound evangelical treatises that established the faith and nurtured the piety of our fathers, and allows to the Bible itself but an inferior share of attention, in its eagerness for a religious gazette, or a missionary journal, or a biographical sketch; and which can hardly bear discussion in the pulpit, in its demands for something to amuse the fancy or move the sympathies of hearers. There is also connected with this, a zeal for union, which sacrifices the essential doctrines of the Gospel, upon the altar of an undefined charity. Now the evil is not an excessive eagerness in the church to become acquainted with its own operations, and with the condition of a ruined world; nor an undue esteem for fervent addresses from the pulpit; nor an immoderate zeal for union in the household of faith. The religious information of the day is important both as a means of personal improvement, and an aid to christian beneficence; and the messages of heaven, surely, of all communications in the world, should be address-

ed to men with fervent affection, and persuasive energy ; and too many thanks cannot be given to the prince of peace, that the hostility respecting minor points, which has arrayed his subjects against each other, is passing away. Yet so far as the causes which have been mentioned, or any other, are tending to supplant the peculiar doctrines of the Gospel, in the books, the pulpits, or the hearts of the christian community, they require a correcting influence. They impose on us, Brethren, with peculiar force the duty of preaching these doctrines, and of endeavouring to excite attention to them, in their native simplicity and their heart-searching power. The peculiar doctrines of the Gospel can allow of no substitute. You may by a general and indefinite exhibition of them, in an engaging form, mould some of your hearers to a character, which, in respect to the public exercises of religion and the common charities of life, shall wear a plausible appearance of evangelical piety ; but it is only by an undisguised manifestation of the truth as it is in Jesus, that you can remove the evil which is naturally interposed between their minds and God,—give them a direct perception of the contrariety of their hearts to his holiness, and so “ convince them of sin, of righteousness, and of judgment ” ; and only by this exhibition, can you expect to see them changed after the image of his glory, under your ministrations, or to present them for his acceptance, at his final appearing. Without these doctrines you may unite men ; as the sceptical Pharisees and Sadducees, to whom the text was addressed, were united in rejecting Jesus ; but the only unity which Christ, in the gift of pastors and teachers to the church, designed to accomplish, is “ the unity of the faith and of the knowledge of the son of God ; ”—the unity of his different members in such determinate and established views of the Gospel, that they are “ no more children tossed to and fro,

and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive ; but speaking, the truth in love, may grow up into him in all things, who is the head even Christ.” So, also you may, by laying aside the humbling doctrines of the Cross and making your appeals only to the humane sympathies or selfish hopes of men, rouse them to action in a benevolent project ; but it is a feverish paroxysm that must soon be followed by increased torpor, instead of the healthful and enduring energy of enlightened christian principle. Or, you may presume your hearers to be already sufficiently enlightened in christian doctrines and on that account pass over them with only superficial illustrations and occasional allusions ; but let the trial of this be made in the most enlightened congregation in Christendom, and unless the defect be supplied by other means, that congregation will in a few years be found to be ignorant of the real nature of these doctrines, filled with prejudice against them, and prepared for the enemy to come in as a flood. By all the hopes and all the dangers of the times then, we are urged to preach the Gospel in a manner so discriminating and plain, as to commend it to every man’s conscience in the sight of God.

3. The signs of the times especially demand that ministers of the Gospel, by the active duties of their office, as well as by their public ministrations, acquire and exert, a moral influence among the people of their charge. That the open irreligion and bold licentiousness of the day are no reasonable occasion for surprise, we have already intimated : but that they have a solemn bearing upon the obligations of the constituted guardians of the church, is, at least in this section of country, very manifest. The laws, which were originally intended to guard the inheritance which has descended to us, have nearly lost their power. The sabbath is abandoned to almost unre-

strained violation. Intemperance stalks abroad with desolating progress. Impiety and immorality in almost every form, bid defiance to the arm of law. In these circumstances, it is as evident as the experience of the world can make it, that unless this disregard of legal restraint be counteracted by moral influence, the social and religious privileges, which have rendered our native hills and vallies the brightest spot upon the globe, must be surrendered. Only by an influence applied directly to the minds of men, can they be preserved. Here an influence may be exerted which, though silent and gradual in its operation, is often extensively effectual. Here it is that the demagogue so successfully applies his power. He watches the unstable ocean of human minds; he sees it driven to and fro by the violence of prejudice and passion; he rouses these potent elements; and moves the mighty mass obedient to his will. And, my Brethren, there is a counteracting influence which may be applied to human minds; the influence of moral truth addressed to the conscience and the heart; the influence, which, by the efficiency of Him who commanded the winds and the waves and they obeyed him, is sufficient to still the tumult of the people. For the application of this influence, evangelical pastors have peculiar advantage. To them is committed the dispensation of the Gospel, in all its persuasive energy and its eternal sanctions. They address the assembled multitude in circumstances most favourable for impression. They are the overseers of the churches; whose members are scattered over almost every neighborhood, and are conversant with almost every family in the land, and may be expected by their examples and communications under faithful pastoral care, to bear a persuasive testimony against prevailing sins, and are sanctified and spread abroad for the very purpose of their being 'the salt of the earth'. They also have the most favourable access

to the families and schools of their charge, and a power which none others have, of diffusing in these fountains of moral influence, a healing efficacy; and by the medium of sabbath schools, may bring the truth of God to bear directly and steadily upon the successive generations of their charge, in the forming period of life. For our application of this influence, Fathers and Brethren, we cannot too seriously remember, we are accountable to our country, to ages unborn, to the church of the Redeemer, and to God.

The young, it is obvious, are especially our hope. Amidst peculiar dangers, yet with some of the brightest prospects which were ever opened to man, they are hastening forward to the places of their fathers. Let them be early clustered around us as objects of our care. Be it our delightful work, by every means, to engage their confidence and affection; to pre-occupy, with the incorruptible seed of divine truth, the ground to which we look for the fruits of righteousness; to attach to the faith and the institutions of the Gospel those on whom we depend to inherit them, by giving them early an acquaintance with their nature and an experience of their worth; and thus to arm for the conflict, and train to appropriate duties, the destined soldiers of Immanuel.

4. We are especially required, by the signs of the times, to keep in view, as the end of all our labours, the conversion of the world. If statesmen are sometimes warranted, in founding the institutions of an infant community with reference to its becoming a great empire, much higher is the obligation, and more animating the warrant, of the ministers of Christ, to prosecute their labors with reference to the evangelizing of the world. However limited may be the sphere of our immediate influence, we are forbidden by our commission to propose an inferior object; and the facilities, which we now enjoy for promoting it, strength-

en the obligation. In seeking our own improvement, in laboring for the conversion of our immediate charge, in employing our influence for the spread of the Gospel abroad, in every part of our work ; this should be our grand object, our inspiring motive.

It is in relation to this, that those revivals of religion which have rendered our times so eminently 'times of refreshing from the presence of the Lord,' have their highest importance. Their influence does not terminate in the salvation of the converted. By wonderful arrangements of providence, they are soon felt in some of the remotest portions of the world. They furnish heralds of salvation to them that are near and them that are far off. They supply means by which those heralds are supported in their work, and their successors are trained to it. They bring accessions to the company of those who make mention of the Lord and who will give him no rest until he establish Jerusalem and make her a praise in the earth. Corresponding with the results to which, in the arrangements of providence, they are subservient, should be our views in seeking them. We should be animated with the hope that, in the day of visitation, some future Brainerd or Martyn or Mills may be found among the youths of our charge, now profligate or vain; that the worldly minded mother may become a Eunice or a Lois to train up her Timothy for the service of the sanctuary ; and the names of many who are now the servants of sin, may be found written in the book of life, as fellow helpers in the work of the Lord. For such ends, these seasons of refreshing should not only be desired, but distinctly sought. Our hopes, our aims, our prayers, our labors should be directed to them ; for among the signs of the times, they are conspicuous as a characteristic mode of divine dispensation. It is not now as it formerly was when the heirs of salvation were called forth singly from the midst of

surrounding stupidity, and after months or years of darkness, were brought to the enjoyment of Christian peace ; but in striking accordance with the prophetic exclamation, "Who hath heard such a thing ? Who hath seen such things ? shall the earth be made to bring forth in one day ? or shall a nation be born at once ? for as soon as Zion travailed she brought forth her children." What the prophet saw as a distinct object of admiration, we behold, in a happy measure, around us as a blessing enjoyed, and a blessing to be continually expected and distinctly sought, until the earth shall be filled with the knowledge of the Lord.

With this object in view, we are bound to seek the conversion of mankind *abroad*, as well as within the circle of our particular charge. Whatever measures belong to a system of operations for the evangelizing the world we are to promote. If, for this end, the waste places of Zion must be repaired, the moral wilderness subdued, the lost sheep of the house of Israel restored, and the fullness of the Gentiles come in ; if, for this purpose, Bible Societies, Missionary Societies, Education Societies and Religious Tract Societies must be multiplied and supported ; if other fields of labor must be opened, other plans of operation projected, and other modes of charitable aid solicited ; then all these claim our co-operation. It is nothing to the purpose to say that imperfection attends them. Not only imperfection, but great and lamentable abuses may in particular cases attend them ; and yet if they evidently lie in the course marked out by the great commission, *preach the Gospel to every creature*, the person who would abandon them is bound to substitute practically those which are better. Nor, Brethren, let us complain if the weight of these concerns fall peculiarly upon the ministers of the gospel. To them especially, is the management of them committed by the appointment, as well as the providence of

our King. On them, the success of them peculiarly depends, and woe is unto them if they attempt to shift upon others the burden. To them are the eyes of the church reasonably turned to remove the prejudices which the spirit of the world will never fail to raise against her holy enterprises; to urge the claims which these have to the prayers and the charities of men; to lay distinctly open to their view the work to which she is summoned, in its magnitude, its difficulties, its demands, its divine warrant, and its glorious hopes; and to go before her in the exemplification of all that self-denial, and fortitude, and patience, and zeal, which a work so arduous and so divine, demands. When a minister of the Gospel fails to do this, it is as when a standard bearer fainteth.

Finally: With the conversion of the world in view, we are bound to cultivate a disinterestedness of spirit, a holy patriotism of feeling worthy of the object. Did this single object engage the hearts of professed christians, or even of christian ministers, in any degree corresponding to its importance and the certainty of its ultimate attainment, what a host of party feelings and local prejudices and debasing rivalries would vanish? It is not the society in which we may happen to have an agency; it is not the college that adorns the state in which we live; it is not the christian denomination that propagates, in connexion with the essential principles of Christianity, the peculiar tenets which we embrace; that is to be made the engrossing object of our good wishes and our labors; but it is the kingdom of the Redeemer, and, in subordination to this, whatever society or institution or denomination is directed to its advancement is to have its place in our affectionate regards. United as these are in their object, they will be united, if that object be ours, in our affections. What, then, have we to do with rivalries and collisions? These belong to men who seek their own things. It is time for Christians cordially to acknowl-

edge each other as servants of one Master—and of a master who in the near view of his passion for them, poured out his ardent prayer, for this very thing, and by this alone warrants the hope that the world will acknowledge his claims.

In reflecting on these things, my brethren, we are reminded, in the first place, of our responsibility. Beside those circumstances of our office which are always combining to render it responsible, the period of the world in which we live, the preparation which is going on for the universal triumph of the Gospel, the special importance which is now attached to every instance of conversion and every work and labor of love, and the dependance which these have by divine constitution on the piety, the intelligence, the zeal, the prudence and faithful labour of the ministers of the Gospel, render our responsibility, proportionably momentous.

We are also reminded of the difficulties of our office. To perform the active duties of the ministry and persevere in a course of personal improvement; to mingle with the world and not imbibe the spirit of the world; to contend earnestly for the faith once delivered to the saints, and adhere sacredly to the principles of unity among the saints; to maintain a due watch over the churches of our particular care, and a due attention to the general interests of the Redeemer's kingdom; to lead on the greatest number which can be engaged in the work of evangelizing the world, and faithfully expose the delusions of unhallowed zeal; to do all this, to employ most effectually the power we have for the accomplishment of this, requires such prudence, decision, humility, patience and zeal, that we may well exclaim, "Who is sufficient for these things?"

But very animating are the encouragements which are also presented. It is our favored lot to live not only under that dispensation of divine grace which, in distinction from all others, is the ministration of the spirit, but in a period of it, when the

communications of the spirit are peculiarly copious and free. Almost every faithful effort, whether for the revival of religion in the church, or the spread of the gospel abroad, engages an almighty hand for its success. There is continually developed new proof of a divine influence, not only descending upon Zion's hill, but spread abroad upon the nations, to prepare them for the Redeemer's reign. While, then, we would cher-

ish the deepest sense both of our responsibility and our insufficiency, let us be strong in the Lord. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear.—There is a river, the streams whereof shall make glad the city of our God.—God is in the midst of her, she shall not be moved. The Lord of Hosts is with us, the God of Jacob is our refuge."

Miscellaneous.

For the Christian Spectator.

The Reign of David.—No. II.

In my last essay, I made some remarks on the Government, Revenue and Population of Palestine during the age of David. I will now proceed to an examination of several other subjects connected with the reign of this monarch.

I. Commerce.

Palestine in the reign of David was better situated for commerce than any other country in Asia. Its western shore was washed by the Mediterranean, its southern by the Red Sea and its eastern by the Euphrates. Thus situated, we should at the first glance have supposed, that the Jews would have availed themselves of these natural advantages, and have become the first maritime nation in the world. Moses however threw great obstacles in the way of commercial enterprise. *First*, he forbid their ever *receiving interest when they loaned money to each other*. This statute and the one relating to the Jubilee, rendered it extremely difficult for any individual to accumulate a capital sufficient to enable him to carry on an extensive trade with foreigners. As they were permitted to take interest of the Heathen, the Israelites who had money to lend, would prefer loaning it to the Phoenicians, who were at that time the great commercial nation of the world, and with whom they were at peace. *Secondly*, by

forbidding them to eat those meats which were eaten by the Heathen around them, and thus forever preventing them from sitting at the same table. *Thirdly*, by allowing them to eat those which were worshipped by the neighbouring nations, thus keeping alive a mutual disgust and abhorrence of each other. The motive he had in view by this statute, was doubtless, to keep the Jews united as a nation, and also to prevent them from mingling with the Heathen and in this manner losing their knowledge of the true God, as they certainly would have done had they carried on an active commerce with them and witnessed their idolatries. He was also probably aware of the enervating effects of commerce on the martial spirit of a nation, situated as were the Israelites. The proximity of Phoenicia, which, if not in his day, was soon after, the most commercial country in the world, may have had its influence on his mind. This country from its situation, was the proper outlet of the surplus produce of Palestine.

The commerce of the Israelites until the reign of David was almost if not entirely passive. In examining this subject, I will divide it into Passive, Domestic and Foreign commerce.

First; *Passive Commerce*.

At an early period, caravans in going to Egypt passed through Palestine from those countries situated on the east of Jordan. To one of these, an Ishmaelitish caravan, Jo-

seph was sold by his brethren. To these Job alludes when he says, 'The *companies* of Tema looked, the *caravans* of Sheba waited for them.' Even before the time of Jacob it is probable that commercial intercourse subsisted between Mesopotamia and Egypt, as the value of silver was fixed in the time of Abraham, and he and Jacob passed and repassed to and from those countries. When the Israelites left Egypt they were familiar with a great variety of manufactures, and those of the most expensive kind, as is evident from the ornaments and drapery of the Mercy Seat, Ark, and Tabernacle. The common beast of burden in their transportation was the camel, which is often referred to in the history of the Patriarchs. As Midianitish camels are mentioned in Judges, it is probable that the caravans of Midian as well as those of Ishmael went down into Egypt. The merchants of Ishmael, Midian and several other nations east of Jordan, would pass through Palestine while going to and returning from Egypt, first, because it was the most direct route, and secondly, it would enable them to dispose of many of their articles to the Israelites, as well as to purchase many of their manufactures. That this was the case we infer from Judges 5, 6, where it is said by Deborah and Barak in their song of triumph, that *in the days of Shamgar the son of Anath, in the days of Joel the Caravans* אֲלֻמֹת ceased. As this is mentioned as a proof of the desolations which flowed from their subjection, I infer that they only *ceased* during war. From the next verse where it is said *until I Deborah arose*, it appears that the mercantile routes were again occupied by companies of merchants. During most of the time of the Judges, the neighbouring nations had little intercourse with the Israelites; still it is probable that during those periods when it is said that *the land has rest forty years*, this trade was renewed, and pursued with vigour. About this time Tyre

was founded, and in the course of a few years it increased to such a degree, that it became the first commercial city in the world. Here a new mercantile route was opened to the Hebrews, and to the nations, which bordered their land. The Hebrews maintained a constant intercourse with this city, and during the many and long wars with the surrounding nations, they were at peace with Tyre and the cities immediately connected with it. David realized the importance of the Tyrian commerce to his empire, as he formed a league with Hiram the King of Tyre. This alliance which was strengthened by mutual interest, appears to have been intimate, from the fact that the Tyrian monarch sent his servants to Lebanon to cut down cedar and fir trees, and his carpenters and masons to Jerusalem to erect a palace for David. These countries were so situated that they could not interfere with each other's interests. Palestine was an agricultural country, and having no sea-ports on the Mediterranean it could not embark in a foreign trade, without great inconvenience. Phoenicia had the large commercial cities of Tyre and Sidon, and enjoyed most of the commerce of the Mediterranean. These cities could easily export the surplus produce of the Israelites, and pay them in their own manufactures, and those of Egypt and Asia Minor. As the population of Phoenicia was very dense, the Israelites must always have found a market in the cities which lined their coast from Mount Carmel to Sidon. This alliance was renewed by Solomon, who set so high a value on this commerce, that he made an annual present to Hiram, of wheat and oil, articles which the Phoenicians from their dense population greatly needed.

Secondly; Domestic Commerce.

There was another branch of trade which I have called domestic, because we have no word which will better convey the idea. This was carried on at the metropolis, at the

three great festivals, the Passover Pentecost and the feast of Tabernacles. Here three times a year the Israelites were required by the Mosaic law to assemble. Those days which were not holy, were probably passed in exchanging their wares, as the Arabs now do at their great festival at Mecca. In many of their families, slaves, and perhaps the Hebrews themselves, were employed in manufacturing, as we should infer from 1 Chron. 4, 21, where the families of those who manufactured fine linen are mentioned, and also from Prov. 31, where the mother of king Lemuel in describing a virtuous woman says, *she seeketh wool and flax, and worketh willingly with her hands. She perceiveth that her merchandise is good, and her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She maketh herself coverings of tapestry, her clothing is silk and purple. She maketh fine linen and selleth it, and delivereth girdles to the merchant* As each of those of festivals continued eight days, it is probable, from the immense number Israelites who were assembled, that those days which were not sacred, were great fairs, perhaps superior to any of modern times.

In the last place, *Foreign Commerce*.

No foreign trade was carried on by the Israelites before the reign of David, as the obstacles thrown in the way of individual enterprise were too great to be overcome. During the age of Joshua and the Judges, they were continually involved in war with the Philistines, Ammonites, Moabites, &c. In the reign of Saul they were in almost equal commotion, and could not send out their caravans to Egypt, without putting their property too much at hazard. It was not until the middle of David's reign, that the means of embarking with safety in foreign trade were presented to the Israelites. He, by extending his conquests to the Red Sea, opened to the view of his countrymen

immense sources of wealth. After the slaughter of the Amalekites south of the brook Besor, he decreed that the spoil should be divided among his soldiers. The portion of those who watched over the property left behind, was to be equal to that of the combatants. This it is said, 1 Sam. xxx, 25, was afterwards a statute in Israel. From this passage I draw this inference, that during and after the reign of David, the soldiers and the king had most of the spoil taken in war. From the great amount of gold and silver David took from the nations which he conquered, it is certain, that some of his officers must have amassed fortunes large enough to have enabled them to trade on an extensive scale without borrowing money. At the head of the Red Sea were situated the ports of Elath and Ezion Geber, which were so celebrated in the reign of Solomon, and afterwards in the India trade. These ports gave them access to Persia, India and Africa, and formed a point at which most of the trade of the world afterwards centered. We are not informed what was the amount of this trade, and at what period during the reign of David it commenced. We are told that he dedicated 3000 talents of the gold of Ophir, to be employed in adorning the temple. This gold, as Prideaux observes, "must have been brought by his fleets, and not have been a part of the spoils of war, as the tribute of conquered nations and the revenues of his kingdom are before mentioned." It is by supposing this trade carried on for a long time, that we shall be assisted in explaining the manner in which he collected such an immense amount of gold for the sanctuary. As his reign was more glorious in its victories than that of any of the other Hebrew kings, we find, as we might have supposed, his wars filling the eye of the historian, while commerce and other subjects of a more pacific character are only incidentally mentioned. In the peaceful age of Solomon this subject assumes more impor-

tance. Had his reign been one of conquest like that of his father, the knowledge we have of his fleet, his trade to Ophir, and his commerce with Egypt, would probably have been forgotten; or if not, would only have been glanced at in the national histories of the Hebrews.

II. *The Military System of David.*

That the art of war was little known by the Israelites in the early period of their history, we infer from their passage through the desert. It is true they went out in military order *הַמַּשִּׁים*, and when night came they encamped, but in what manner it is left for us to conjecture. As Moses while the leader of the Hebrews was never personally engaged in any battle, we are unable to form any opinion of his military talents. Joshua it is true gained several victories over the nations who opposed his march before he arrived at the river Jordan, and also over those who inhabited the promised land, but as he always had a great superiority of numbers, we ought not to impute this success to his great military talents. His heart sinking within him at the loss of 30 men before Ai, would not entitle him to much praise among the scientific warriors of the present day. His conquest of the Holy Land does not entitle him to much praise as a general, since he contended with a people who had been broken in spirit by the miraculous interposition of God in behalf of the Israelites in the wilderness east of Jordan, while the excitement produced on his own troops was equal to the depression of his enemies. The cities which he took were in many instances walled, but they were badly constructed, as the art of defense was but little known at that period.

In the days of the Judges there were several leaders who delivered Israel, but they were not generals in the modern sense of that word. They occasionally wrought great slaughter, but this was owing more to accident, or to taking advantage of the night for making the attack, than to any peculiar generalship. Saul

fought very valiantly, and gained several victories, but it was usually with greater numbers, or over an undisciplined mass of roving shepherds, who were much better acquainted with plunder than fighting. It is true that in his reign war was more reduced to an art, and that then as well as in the days of the Judges they formed encampments, and stationed their centinels to give alarm in case of danger; still as a science, it had not acquired a definite form.

David on his ascent to the throne found himself surrounded by a number of hostile nations who were continually availing themselves of every opportunity for making inroads into the Holy Land. The Philistines on the west, the Edomites on the south, the Moabites, Ammonites, Midianites, &c., on the east, and the confederate kings of Syria on the north, as well as the small nations scattered through the desert, who were always ready to unite with them in attacking Israel, formed such an obstacle to the peace of Palestine, that he resolved upon overcoming them. In doing this David effected a great change in the military character of his country. These alterations were greater than those made by any king of Israel, not even excepting Uzziah. Among the changes thus introduced the most important were

1st. *The introduction of foreign troops into his service.*

Of this several instances are mentioned in the history of David. Ittai a Gittite, a Philistine of Gath, accompanied him with 600 of his men to Mahanaim, and in the battle, commanded one of the three divisions of David's army. Uriah the Hittite was one of the descendants of the children of Heth, and a very valiant and able officer. So much was he esteemed that he was enrolled among the number of the *Mighty*.

2. *The establishment of a Life Guard called Cherethites or Executioners.*

This body surrounded the person, and on any emergency immediately

executed the commands of the king. Benaiah the son of Jehoiadah was the commander of this body of men, and in this capacity obeyed the orders of Solomon in slaying Joab, and subsequently in putting Shimei to death. When Solomon was anointed the Cherethites accompanied him, and guarded his person. The Captain of Pharaoh's guard, who ruled over the prison in which Joseph was placed, had the same office. There was another guard instituted by David called Pelethites. The business of this body of men was to guard the palace while the monarch was at home, or if he went abroad, to accompany him and obey his commands. They were the *Runners* who went to and from battle to convey intelligence, carrying letters to and from the king. The messenger who conveyed David's letter to Jobab, I suppose to have belonged to this body, as well as Ahimaaz and Cushi who ran from the army at Mahanaim, and gave David an account of the victory.

3. *The establishment of a body of Officers called Gibborim or mighty men.*

This was a title of honour, and to belong to this body, was the greatest reward that could be conferred on the valour of an individual. No distinction could have been bestowed on a people so warlike as were the Hebrews, which would so effectually have stimulated them to press on to victory. The Gibborim commanded separate divisions of the army of David, e. g. Joab, Abishai Ittai, &c. They were also officers in the regular army, and were probably in rank somewhat similar to the French Marshals under Napoleon.

4. *The formation of a standing army.*

This army probably differed from any other ever organized. It was composed of 288,000 men, who were formed into twelve divisions. Each division served one month during the year. The objects David had in

view in forming this army were probably the following:—*First*, by always having an army of 24,000 men at Jerusalem, he was enabled to march at a moment's warning, and defend the kingdom against the ravages of the neighbouring nations. Their mode of attack required on the part of the Hebrews a standing army. They never, with the exception of the Ammonites in the days of Jephthah, published by a herald a declaration of war, but ravaged the country, and often returned before troops could be collected to oppose them. Without this regular army, David would have found it almost impossible to have overtaken them, as it would have taken the Israelitish husbandmen so long to assemble, that the enemy might easily as in the time of the Judges have ravaged the country, and disappeared without meeting with any great opposition. *Secondly*. By this arrangement, his troops were brought near to his person. In this manner they soon became attached to their sovereign, by which he was forever guarded against a second rebellion of his subjects. *Thirdly*. He was enabled to support an army of 288,000 men without permitting agriculture to suffer, and without exhausting his treasury more than would have been done by an army of 24,000. *Fourthly*. In time of peace he could not find employment for the whole army, and they would become idle and vicious, but he could easily employ one twelfth of that number in Jerusalem. *In the last place*, the discipline that the whole army would receive during a month's drilling, would make them expert soldiers in comparison with most of the nations around them, and they would thus be enabled to face a formidable army of their enemies with success.

5. The greatest alteration he effected was by *making his wars offensive*.

Until the reign of David the Israelites had acted principally on the

defensive. It is true that occasionally after throwing off the yoke of the conqueror, they invaded the territories of their enemies and punished them as in the time of the Judges. These however were principally expeditions of plunder, from which the enemy soon recovered and brought the Israelites again into danger. The Amalekites were effectually subdued by Saul, and this nation was the only one which did not soon recover from defeat. In proof of this assertion I would refer the reader to the history of the wars with the Midianites, Moabites, Ammonites, &c. who, although often subdued, soon broke their yoke and became thorns in the sides of the Israelites; and also with the Philistines who, although they were frequently humbled, were yet so strong that in the days of Saul they defeated the united forces of Israel at Aphek, and spread such terror over the land that the Hebrews fled and permitted the enemy to occupy many of their cities. Very different however was the course pursued by David. Having conquered the Jebusites, his first object was to rid himself of his enemies on the coast, who had so long vexed Israel. An invasion of his territory by the Philistines, gave him an opportunity to chastise them. This he did so effectually in that and in a subsequent campaign, that they never again rose to their former importance, and for a long period paid a tribute to Israel. Palestine previous to this age had been continually subject to invasions from the nations on the south. To prevent this, David carried his war into Idumea, and extended his conquests to the Red Sea. To keep them in a state of subjection, he placed garrisons in the chief places of Edom. In this manner he so completely broke down their warlike spirit, that during the remainder of his reign they paid their annual tribute. He humbled the Moabites and Ammonites by resorting to the *Lex talionis* which was then the law of nations. If he is accused of cruelty in thus punishing them, it is to be remembered that

he did no more than what they would have done to the Israelites, had they been victorious. The larger towns of Syria, which had been for a considerable period hostile to the Hebrews, he captured, and placed garrisons in them. In this manner he so effectually subdued them, that with the exception of Damascus they paid their tribute until the end of Solomon's reign. It was by thus removing the theatre of war from Palestine, that he may be said to have given *it peace within its borders*, and although the sound of the trumpet was often re-echoed by the mountains of Palestine, it was the signal for a distant conquest, or the loud blast of victory on their return. This was the greatest change effected in the military history of the Hebrews, and one more happy in its results than any from the Exodus of Egypt, to the captivity.

The arts of fortification, and of besieging, probably experienced great improvement during the reign of this warlike monarch. The cities of Palestine were walled when taken by Joshua, but they were not fortified in the same skilful manner they were afterwards. In the siege of David we find that Joab in the reign of Rabbah, made regular approaches to the city, and that in besieging the city of Abel, he threw up a wall against it, excavated a trench, thus forming lines of circumvallation, and erected battering rams to play upon the walls, 2 Sam. xx. 17. David in many other respects undoubtedly improved the military character of his subjects, *e. g.* in regard to their marches, encampments, the size and form of their weapons, &c. &c. These have been omitted, to mention the more important events of his reign. Those which are related, are sufficient to convince any person, that he merits the character of a great general as well as a hero, and that the improvement made in the science of war during this period, was greater than that effected by any of the other kings.

It has often excited surprise that David did not avail himself of caval-

y in his wars with the neighbouring nations. It should be remembered that Palestine is so filled with mountains, that there are but two places where cavalry could be used advantageously, viz. in the plains of Philistia and Ephraim. This, and the fact that they were more than a match for their enemies with infantry, may have prevented his introducing cavalry into his army. There is no place unless east of Gilead where he could have used them with success. Here he would have found it difficult to procure food for them, as that tract was fertile only in spots, and those of moderate extent. Perhaps the command of Moses not to multiply horses to himself, may have influenced David to depend entirely on infantry; although his son did not regard it. Whatever may have been the reason, his neglecting to introduce a few squadrons of cavalry, or a few hundred chariots of iron, does not lessen his claim to the appellation of a distinguished general.

Towards the latter part of his life, we find that his views were greatly altered and that he was actuated by a desire of conquest. This will appear evident, if we look at the circumstances under which the census was taken by Joab. In the first census taken by Moses, the Israelites were required to *pay a ransom for their lives* according to the command given by God to their leader Ex. xxx. 12. The words of Moses are, *when thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord*. This command was given just before the census was taken, and the amount of the ransom money received is mentioned. As we have no other account of this tax having been paid, we must infer that this law was local, and not general in its application. Josephus says Book 7. ch. 13, that "David forgot this command, and hence arose the anger of God, and the plague which succeeded it." This opinion appears to me to be unfounded for the follow-

ing reasons. 1. There is not the least allusion to the people's neglecting to pay the ransom money. 2. The sin is charged upon David and not upon the people. 3. Joab expostulated with David before he began to take the census, and urged him in a very strong manner not to take it. Why should Joab object? He could not have known that the people would have refused to pay the price of their ransom, and if he had, he would have been the last man in Palestine who would have objected to it. There must have been some reason beside a moral one, which would thus have influenced Joab to object to it, for his conscience was not remarkably susceptible. Neither could it have been as some suppose that David collected the ransom money and applied it to his own use, for he had already consecrated fifty times as much to the service of God, and avarice was not a part of his character. Neither could it have been pride, for it is an innocent wish on the part of a monarch to know the extent and resources of his empire.

David had at that time greatly extended his dominions, by the victories he had gained over the Syrians, Edomites and the nations on his eastern border. He probably as Michaelis supposes, became inflamed with a desire of distant conquests. To accomplish this he commanded Joab and other officers to make an enrolment of his people. In proof of this opinion I observe, that he employed the officers of his army, *military prefects*, instead of the genealogists who in every other instance took the census. By doing this his object seems to have been to subject them to military servitude. His standing army of 288,000 men would not have been sufficient to have enabled him to accomplish his distant conquests, without leaving a part of his borders defenceless, or giving the nations he had subdued an opportunity of throwing off the yoke. He therefore chose to collect his army by a military conscription, and as the writer just quoted observes, "Joab

though guilty of murder, might have political sagacity enough to deprecate in the most energetic terms the execution of a mandate, the effect of which would be to bring a free people under the worst military despotism."

III. David's Court.

There was little splendour in the Court of the first Hebrew Kings, in comparison with that afterwards introduced. Saul is said, 1 Sam. xxii, 6, to have held his court at Gibeah under a Tamarisk tree *לשן*. As this tree was of moderate elevation, I think there may have been a mistake made by some transcriber. This opinion appears probable by comparing 1 Sam. xxxi, 31, with 1 Chron. x, 12, where in the former it reads, a Tamarisk, and in the latter *לשן* a Terebinth. This tree which lived a thousand years, rose to great elevation. It was from its long life an emblem of perpetuity, and as a scion always arose by its side when the parent tree perished, its existence is thus perpetuated. As it had long branches with a thick foliage, and as it was an evergreen, it furnished a very commodious residence in the heat of summer.

David during the first few years of his reign, probably resided in a building of moderate elegance, but after his intimacy with Hiram commenced, the Tyrian king sent him the cedar from Lebanon, with carpenters and masons to erect a palace. 2 Sam. v, 11. This palace was constructed of cedar, and not of stone, as is evident from 2 Sam. vii, 2. As this was erected by artists from Tyre, it was undoubtedly the most splendid building at that time in Palestine. The resources of this monarch enabled him to live in great splendour, while from the generosity of his character, we should infer that he amply rewarded those who adhered to him during his adversity when persecuted by Saul, and in the rebellion of Absalom. These friends of David, from personal attachment and from the splendour of Jerusalem chose that city for their residence. From

them he not only chose his intimate friends, but his ministry, which was probably composed of the principal officers of his army, and from those persons whose names are mentioned 2 Sam. viii, 13. Who was his Prime Minister in the beginning of his reign we are not informed, but from the manner Hushai is spoken of in the 16th and 17th chapters of the 2 Samuel, it is certain that he held this office in the latter part of this period. vid. 2 Sam. xvi, 16—19.

From the daily allowance which Solomon received for his table, we should infer that his retainers must have been very numerous. David's table exhibited much less luxury, but was splendid for that period. His resources were so ample, that he was enabled to spread a table loaded with the choicest viands of Palestine, while to give animation to his banquets, singing men and singing women celebrated the exploits of their ancestors in a song of praise. 2 Sam. 19, 35. When he appeared in public he was surrounded by his life guards, the Cherethites, under the command of Benaiah. The Pelethites or Runners likewise accompanied him, and executed his commands, carrying messages from the King, and running before his Chariot. Saul was surrounded by a band of runners, and perhaps by a guard, though we should infer from his commanding the *Rat-sim* or Runners to fall upon Ahimelek, that this body of men composed his body guard, as well as his band of messengers. On public occasions perhaps when he appeared at the head of his table, he wore a crown. During the first few years of his reign this was the crown of Saul, but after Rabbah the Metropolis of the Ammonitish kingdom was taken, the diadem of the fallen monarch decorated his brow. 2 Sam. xii, 30.

By the Mosaic Law, Deut. xvii, 17, the king was forbidden to *multiply wives to himself*. This command David did not obey. Before he ascended the throne of Israel, he had seven wives, and after his removal from Hebron to Jerusalem, he in-

creased the number, 2 Sam. v, 13. To this may be attributed most of the family divisions which embittered his peace, in the latter part of his life.

In addition to this he kept a seraglio, after his second coronation, into which he introduced many concubines, ten of whom he left in his palace on his flight from Jerusalem during the rebellion of his son. 2 Sam. x, 16.

The seraglios of the Hebrew monarch belonged to the crown, and as Michaelis observes were "considered a step to the throne, each monarch inheriting that of his predecessor." David inherited that of Saul, although he was his father in law, 2 Sam. xii, 8. The advice of Ahithophel to Absalom was grounded on this custom. All the Israelites would perceive that the rebellious son of David, by following the advice of his counsellor had furnished the most striking evidence of determining to maintain his right to the throne. Adonijah asked of Solomon, Abishag the concubine of his father, in marriage. Solomon had previously pardoned him on the condition that he would continue loyal to him. This step the king thought so directly calculated to raise dissensions, (as the Israelites would thus be induced to maintain the right of Adonijah to the succession,) that he said to Bathsheba, why dost thou ask Abishag the Shunamite for Adonijah? *Ask for him the kingdom also.* This was so direct an attempt on the right of Solomon to the throne, that he took an oath, that as Adonijah had spoken a word against his own life, he should be put to death. For a further description of this subject. Vid. Michaelis' Mosaic laws, Vol. 1, p. 279.

IV. State of the Arts.

Of most of the arts during the reign of David, the Hebrew historians give us little information. He was so much occupied with his wars during the early part of this period, that he found little time to devote to the internal condition of his empire.

He probably made great improvements in the instruments, as well as in the art of war, but these are overlooked by the eye of the historian, while resting on the splendor of his victories. After the capture of Jerusalem he made that city the seat of government. This he greatly enlarged, building it round about from Millo inward—II Sam. v, 9.

In *Architecture* the Hebrews had not arrived at a high degree of perfection until long after the time of David. This is evident from the fact that David was under the necessity of employing Tyrian workmen in the construction of his palace—II Sam. v, 11. At the conclusion of his reign they had made so little improvement in this art, that Solomon found none of his subjects sufficiently skilful in architecture to erect the temple. He accordingly wrote a letter to Hiram, king of Tyre, requesting him to supply him with artists assigning as a reason, *thou knowest that there is not among us any that know how to hew timber like the Sidonians.* Their ignorance of this art, probably resulted from the great scarcity of forests south of Lebanon.

Painting was probably in a very rude state, as no allusion to it occurs in the history of this period. It is certain that this art was known to the Canaanites, for Moses commands the children of Israel, Numbers xxxiii, 52, "When ye are passed over Jordan into the land of Canaan, ye shall drive out all the nations that are before you, and *destroy their pictures.*"* Whether this statute had any influence on the Israelites, it is difficult to determine. Many kinds of paint were used in adorning their faces, but they seem never to have arrived at any degree of excellence, either in copying Nature or in historic painting.

* These paintings were probably representations of their Deities. The object of Moses seems to have been to prevent the Israelites from falling into idolatry.

In *Sculpture* the Hebrews made considerable attainments before they entered the Holy Land, as appears from the images mentioned by Moses Ex. xxv, 19, 20. After the conquest of Palestine they became familiar with the Deities worshipped by the Heathen nations around them, and in progress of time made images of stone and of gold, as well as of wood. This is evident from the story of Micah, and the ephod of Gideon. Michal, David's wife, had such an image, I Sam. xix, 13, and it is not improbable that many such existed during this reign. David always destroyed the images of his enemies when taken in war, and as he made great efforts to eradicate every thing which would lead to idolatry, the art received little encouragement from this monarch.

Music both instrumental and vocal, was cultivated with great success during this period. At an early age of the world, music was one of the favourite amusements of mankind. Not to go back to Jubal (who by his inventions filled the antediluvian world with melody,) we find that in the days of the Patriarchs, music gave animation to their feasts. In the passage through the wilderness various kinds of instruments were used in giving signals for war, for pitching their encampments, for marching on their journeys, and as accompaniments to their songs of victory. At their marriage feasts, their funerals, on their return from victory, and in their songs of triumph, musical instruments were played, either by the guests, or by professed musicians.

This art may have received some impulse from the school of the Prophets, established by Samuel, but it remained for David to give it an importance in the eyes of his subjects, which it never acquired at any subsequent period. He was endowed with peculiar talents for music, and while a stripling, often beguiled the tediousness of his pastoral life by filling the groves with the melody of his harp and his song. While in his

boyhood, he was so distinguished for his talent in this art, that he was selected above all the musicians of the kingdom to play before the monarch of Israel. Here he soothed the troubled mind of his sovereign, dispelled the tempest of feeling which agitated his breast, and filled his soul with serenity and joy. Possessing such talents for this art, his harp, which was associated with all the bright scenes of his youth, and which had solaced him in distress, was his companion in the hours of relaxation, after he ascended the throne. Here he consecrated it to that Being who had been his rock, his fortress, and his strong defence in the hour of trouble, and with it gave a melody to those hymns to Deity which he composed in praise of his great Deliverer. Nor did he confine his talents to himself, but gave his countrymen a taste for music, which continued long after his decease.

Soon after the eleven tribes submitted to his sceptre, he brought up the ark of God from the house of Abinadab, and afterwards from that of Obededom, to Jerusalem. Here an opportunity was presented of consecrating music to the service of Deity. Of this David availed himself, and to produce a powerful effect on the minds of his subjects, he appointed a number of choristers. They were to instruct their choirs, and unite with the Levites who played on psalteries, harps, cymbals, and trumpets, in praising God. Having given this public exhibition of his confidence in God he made a great feast, at which he entertained the spectators with the luxuries of Palestine.

Some time after this event, David made a new arrangement of his musicians, by dividing them into twenty-four classes, who were *instructed in the songs of the Lord*. These musicians who were of the tribe of Levi, amounted to two hundred and eighty-eight. Each subdivision consisted of twelve performers, who sung in their course, under the

direction of a chorister. They were instructed by Asaph, Heman, and Jeduthun, and taught by them to prophesy with the harp, the cymbal, and the psaltery, giving praise to God. Female singers were united to these choirs, none of whom are mentioned excepting the daughters of Heman. Of the number of female singers we are not informed; but from the great skill of David in music, and from the fact that they were so frequently employed in the later periods of the Hebrew kings, there is reason to believe that they were numerous. They continued a distinct profession for some time after the return from Babylon, as is evident from Ezra ii, 65, where two hundred singing men and *singing women* are mentioned in the catalogue of those who returned, and two hundred and forty-five singing men and *singing women* are enrolled among those who accompanied Nehemiah, Neh. vii, 67. These musicians were probably at this time as well as at a subsequent period, supported out of the public treasury—Neh. xi, 23; xii, 47.

Towards the conclusion of his reign David made a great addition to this band of musicians, by appointing *four thousand Levites to praise the Lord with instruments*, I Ch. xxiii, 5. They stood near the tabernacle and praised the Lord *morning and evening*, 30th v. These were divided into classes under the direction of the sons of Gershom, Kohath, and Merari, and again subdivided, and their sons appointed choristers, I Chr. xxiii, 6—13. From the great number of musicians employed in religious worship, from the great variety of their instruments, and from the patronage afforded to music by David, it is probable that the Hebrews at this period had arrived at a greater degree of perfection in this art, than any nation of ancient or modern times.

The instruments which the Hebrews used in their religious worship were of three kinds. They are divi-

ded by Calmet into, 1, Wind instruments. 2, Stringed instruments. 3, Pulsatory instruments or drums.

1. *Wind instruments.* The Hebrews performed on two kinds of instruments of this class. *First*, the horn, the crooked trumpet, and the straight trumpet. These were blown with the mouth. *Secondly*, those which were formed of pipes. These were (1) the *uggab*, which in our version is called organ. This Jahn supposes was like the pipe of Pan among the Greeks. (2) The *chalil* translated, Isaiah xxx, 29, the pipe. (3) The *nechiloth* mentioned in the title of the 5th Psalm; and (4) the *nekeb*, called pipe, Ezek. xxviii, 13.

2. *Stringed instruments.* Of this class there were several kinds. 1. That most frequently used was the *kinnor*, or harp. There were several varieties of this instrument, having names according to the number of their strings. 2, the *nablum* or old psaltery. Calmet supposes this to have resembled a bottle in its shape, from the Hebrew word נבל. Jahn has compared its form to the Greek Delta inverted, which, from Psalm xxxviii, 2, he supposes had ten strings. Josephus, lib. 7, chap. 12, sec. 3, says, "the psaltery had twelve musical notes, and was played on by the fingers." As several musical instruments were introduced into Palestine on the return of the Israelites from Babylon, *e. g.* the sabbekah and sumponja, two strings may have been added after the captivity.

3. *Pulsatory instruments or drums.* 1. The toph, tabret or timbrel. 2. The cymbal of which there were two varieties; the first consisting of two flat pieces of metal, the second of four small metallic plates which the musician struck together. 3. The sistrum. Of this instrument there were two kinds the triangular or shalishim, and the menaaneim, one side of which was curved. This in our version is translated cornet.

My object in mentioning thus minutely, the instruments they used in their worship, is to exhibit the in-

fluence David exerted on the Music of the Hebrews, and what improvements he made in this art. He not only made it important in the eyes of his countrymen by forming numerous choirs, but gave it popularity by playing on a great variety of instruments. Nor was this all, he invented many which were subsequently introduced into their worship. The *musical instruments of David, the man of God*, are referred to Neh. 12, 36, and the Prophet Amos in addressing those who were at ease in Zion, says, ye that chant to the sound of the viol; *and invent instruments of music like David*. What these were, it shall now be my object to examine.

Of the First Class, the Organ or Ug-gab, had existed from the time of Jubal. The company of Prophets which Saul met near the garrison of the Philistines played on the Chalil or pipe, 1. Sam. 10, 5. Both kinds of trumpets were used in the wilderness. As no mention before this reign is made of the Nechiloth and Nekeb, I draw the inference that they were invented by David.

Class Second. The Kinnor or harp was of Antediluvian invention. The Nablum or Psaltery according to Jahn is first mentioned in the Psalms of David. This accurate author has overlooked one passage in his edition of the Hebrew Bible, viz. 1. Sam. 10, 5, where it is mentioned as one of the instruments on which the company of Prophets played. The Psaltery of ten strings is first referred to in Psalm 88. 2. That which was previously used may have been more simple in its form; if so, this was probably invented by the royal musician.

Class Third. The Toph which in our version is translated timbrel and tabret, was played in the days of Jacob, Gen. 31, 27,—by Miriam in the triumphal song of Moses—by the daughter of Jephthah, when she went out to welcome her father—by the company of Prophets, and by the Israelitish virgins after the slaugh-

ter of the Philistines at Sechocho. No allusion is made to the Cymbal before the time of David, and as this is first mentioned many years after his first coronation, and a considerable time after the eleven tribes acknowledged him as their Sovereign, it was probably invented by him. The Menaaneim or Cornet of our version is first mentioned at the removal of the Ark, from which I infer that David was the inventor.

The names of several instruments now unknown, occur in the titles of the Psalms. These are, first, the *Gittith*, possibly introduced from Philistia. This is supposed by Jahn to have been played at the treading out of the grapes, Psalm 8. Secondly. The *Almuth*, which he supposes to have resembled the harp, from 1. Chron 15, 20. Third. *Jeduthun*, Psalm, 39, perhaps invented by Jeduthun, one of the most distinguished musicians of David. Lastly, *Mahalath*, Psalm, 88, which Jahn supposes to have resembled the Shepherd's pipe.

In reviewing this section, we discover that two kinds of pipes, the Nechiloth and Nekeb, perhaps the Psaltery of ten strings, the Cymbal, Menaaneim, Gittith, Almuth, Jeduthun, and Mahalath were unknown before the age of David. Several of these he undoubtedly invented, though it is not impossible that some of them resulted from the ingenuity of Asaph, Heman, and Jeduthun, or were introduced from the nations which bordered Palestine, when David returned with the spoils of victory.

This subject lead me to examine, in the next place,

The manner in which the musicians performed.

At an early period in the history of the Hebrews, their musicians were divided into two choirs, who sung *alternately*. An example of this occurs in the triumphal song of Moses, where Miriam and all the women with Timbrels *answered* Moses, and the singers who united with him. Whether they took part in

any of the song excepting the chorus, we are not informed. Deborah is supposed to have answered Barak in the song of triumph which they sung after the victory at the river Kishan. The Hebrew virgins who welcomed Saul and David sung alternately :—

Saul has slain his thousands,
And David his ten thousands.

But in no instance before the time of David, does there appear to have been more than two choirs.* During this period the custom of singing alternately, continued, as is evident from the construction of a number of his Psalms. In the 15th Psalm, the first choir sings,

Lord who shall abide in thy tabernacle,
Who shall dwell in thy holy-hill?

2 Choir. He that walketh uprightly, &c.

Another instance of this kind occurs in the 121st Psalm,

1 Choir. I will lift up mine eyes to the hills

From whence my strength cometh.

2 Choir. He will not suffer thy foot to be moved.

This was the manner of singing before the reign of David; but he introduced several alterations in their Psalmody.

These consisted; First; In placing a chorus at the *termination of each line*, as in the 136th Psalm, and in the four first verses of the 118th.†

*Either during his reign or soon after they sung their Hymns with three choirs. The 135th Psalm, was performed in this manner. The third part may have been sung by the High Priest—by one of the divisions of singers, or by the congregation. Whether this Psalm was written during the reign of David, or at a subsequent period, cannot now be determined. In the designation of Isaiah to the Prophet's office, as related in the sixth chapter, the Seraphim cried out to another, *Holy, Holy, Holy* is the Lord of Hosts. From this we should infer that the Hebrews had three or more choirs, during the age of this prophet.

†The Hymn of Praise, sung by the *Three Holy Children*, is another example of this species of chorus, vid. verse 35.

O! give thanks unto the Lord for he is good,

Chorus. For his mercy endureth forever.
O! give thanks unto the God of Gods,

Chorus. For his mercy endureth forever.

Secondly. In dividing the chorus into two parts, as in the 24th Psalm, in which both choirs of Levites united and then sung separately.

Both choirs. Lift up your heads, O! ye gates,

And be ye lift up ye everlasting doors,

And the King of glory shall come in.

1 Choir. Who is the King of glory,

2 Choir. Jehovah strong and mighty,
Jehovah mighty in battle.

There is another species of chorus where the Psalm is divided into a number of parts, at the conclusion of which the chorus is introduced. David's elegy on the death of Saul and Jonathan, has a chorus of this kind, but as I have recently examined this poem, I will not introduce it at the present time. The 42nd and 43d Psalms, which compose one poem, as appears from the subject and chorus, are divided into three parts, each ending with the chorus,

Why art thou cast down my soul,
Why art thou disquieted within me, &c.

The 80th Psalm is of the same class. It is divided into four parts, each ending with the chorus,

Turn us, O God.

Illumine thy countenance, and we shall be saved.

The 107th Psalm belongs to the same class. This is divided into five parts, the four first ending with the chorus, which varies in a slight degree with the subject. This chorus is much longer than that of any other Psalm within my knowledge, and forms more than one third of the Poem. It commences with,

Then they cried unto the Lord in their distress,

And ends with,

Praise Jehovah for his mercy,
For his miraculous works to the sons of men,

The twenty four choirs of musicians which David organized, and placed under the direction of Asaph, Heman and Jeduthun, performed in the house of the Lord *ward against ward*. What this was, we learn from Neh. 12. 28, where the different choirs stood opposite each other, and sung alternately or by course, as they did at the erection of the temple, after the return from Babylon. Whether all the twenty-four choirs, performed at the same time, we cannot determine with certainty, but by comparing the expression 'ward against ward', in the 25th chap. of the first of Chronicles, with the 12th, chap. of Nehemiah, it appears probable. This arrangement was made by David, as we are informed in Neh. 12, 25. CRITO.

For the Christian Spectator.

The Bar.

I happened lately to attend public worship, where the preacher was a gentleman who had formerly practised law for several years with credit and success, and upon embracing vital religion, had devoted himself to the work of the ministry. The manner, in which he discharged his public duties, plainly showed, in what school he had formed his rhetorical habits, and suggested to my mind some thoughts, on the subject of sacred rhetoric, which appeared to be worthy of notice.

Whatever the unlearned may say, either in jest or in earnest, the law is undoubtedly a wonderful monument of human reason. The study of it must be eminently adapted to strengthen all those powers and faculties of the mind, which we exercise, in attempting to influence the minds of others. Perhaps mathematical science may be equally calculated to strengthen the reasoning powers; and metaphysics may be as likely to form a habit of nice distinction, and profound investigation. But persuasion has no place in the pursuits of

the mathematician. - And there is nothing in the researches of the metaphysician, which "comes home to men's business and bosoms." Neither has he any certain standard, to which he can refer the result of his inquiries. The lawyer on the contrary, must exercise the deepest and most extensive research, and employ reasoning powers of the highest order; he must collect his topics, or arguments, from all the stores of ancient and modern learning; he must arrange his ideas in the order of the severest logic; he must bring them all to bear, with their whole force, upon a single point; he must labor, with untiring effort, both to convince, and to persuade. He is prompted to these exertions, by the considerations of duty to his client, a regard to his own fame, and a feeling of deep interest in his cause; he is called to these exercises, before acute and formidable rivals, who are ever ready to rise on his back if he fails, and before judges skilled, and practised, to understand the full force of his reasoning, and to detect the fallacies of his argument, and whose decisions carry with them the weight of absolute authority. An advocate has no temptation to advance unfounded opinions, whose chief recommendation is their novelty. Neither will he recommend himself, nor advance his cause, by using arguments of doubtful weight. His objects of pursuit are realities, and matters of fact, and he has nothing to do with fiction, theory, conjecture, display or amusement. So much for the discipline of the mind, by which a lawyer is prepared, on leaving his profession, to inquire, and instruct, in that momentous question, "*what is truth?*"

Then, by the rules of good pleading, parties are at issue, when the matter in dispute is brought to a single point, either of law or fact. This point, affirmed by one party, and denied by the other, presents an undivided object for the attention of the orator. The unity, so essential to the effect of a discourse, is here com-

plete. Every thing which does not bear upon the matter in issue, is not only needless, but hurtful, and must be excluded. Courts make it their business to confine counsel strictly to the case; and if counsel are wise, they will never attempt to introduce extraneous topics into the debate. Besides, the lawyer has not only a precise and definite, but a present object in view; and this object he must attain, or he attains nothing. He will not merely give to the court, or jury, general principles of judging, or acting, which may, if not forgotten, be applicable to different cases, or may never be of use at all; but he will labor to bring them to a favorable decision of his case. And he is determined, if exertion will accomplish it, *to get his case*.

This reality in the object of the advocate gives a tone and character to his style, altogether better calculated to produce effect, than the common style of sermons. It is simple, and forcible; not rounded into periods and loaded with epithets; not weakened by long sonorous words; but the plain language of nature. It is the language of a cultivated mind, pleading in earnest, to accomplish its object. The orator does not, like the poet, seek out flowers, and ornaments to embellish his speech, and charm the imagination of his hearers; but, like the savage, uses only such bold figures, as illustrate his thoughts, and send them home to the hearts of those, who are to decide his cause.

The action adopted at the bar has the same character. It is easy, dictated by nature; forcible, the result of earnest feeling. We do not see the graceful waving motion, which is practised at the looking-glass, nor that pompous boisterous tearing of a passion to rags, which sometimes appears on the stage; but the direct, energetic and impressive action, which a man would use, who was pleading for his life. I might go on to describe the strong emphasis practised at the bar, the richly varied

tones and inflections of the voice, the earnest bending forward of the body, the speaking of the eye; but I trust enough has been said to explain my meaning. I might contrast the eloquence of the bar with that of the pulpit, and, as I think, to the serious disparagement of the latter; but it is not now necessary.

The effect of habits, like those here described, was clearly visible in the pulpit performances of the preacher I have mentioned. Without any attempt at novelty in his ideas, but with zeal in his master's service, his heart warmed with love for souls, and his mind impressed with the importance of eternity, and and with his attention directed to a single point, he came forward to tell sinners, in simple but burning words, *to repent and believe the gospel*. He felt that the case was an important one, that vast interests were depending upon the result, and that then was the 'accepted time;' and he meant to *get his case*. He determined, that if human exertions with the divine blessing could accomplish it, men should repent—should repent then.

Many well written sermons, which I have heard, appear to be of little practical utility, for the want of this business-like character. They do not give an air of sufficient reality to the subjects which they discuss. They are ingenious, learned, polished, abounding in important truths, and calculated to afford comfort and instruction to the willing and attentive hearer, to put reasons into the mouth, and motives into the heart, of one, who is already determined upon a religious course; but they do not *come to the point*, so as to arouse the indifferent, or convince the unbelieving. They please the ear, the imagination, the intellect; but do not reach the heart. They will not persuade the unwilling; they will never *get a case*.

I would not, from these remarks, advise those, who are preparing for the sacred profession, to study and practice the law, as a necessary intro-

duction to the ministry; but I do think that some preachers might derive essential advantage from the hints here suggested. Not only should they accustom themselves to closer thinking, more profound investigation, and nicer discrimination, and labor to fill their minds with a greater copiousness of ideas; but they might bring more of their thoughts to bear upon a single subject, and show, more distinctly, their influence and bearing upon the point. They would give more of an air of reality to their labors, and make them appear less curious and entertaining speculations, both in their own minds, and the minds of their hearers, if they would place a definite object in view, to be attained by each discourse. Let the preacher, when collecting and arranging his ideas for the composition of a sermon, ask himself, "what object do I wish to accomplish by this discourse? Is it an important one? Is it practicable?" Let him settle precise and distinct answers to these

questions in his own mind; and let these answers be written on a slip of paper, and placed before him, as he writes. Then, with his mind full of this object, let him put in requisition all the stores of his knowledge, all his powers of thought, and all the energies of his eloquence, with a settled purpose of accomplishing, by that discourse, the object for which he labors. Let it appear in his writing, that this object is a reality, a matter of business, on which his hearers are called to decide, and to act, immediately. Let his style, and manner of delivery correspond with this impression, and bear the stamp of sincerity and truth and earnestness. If he then does not secure himself from the animadversions of the critic, he will obtain real and solid advantages, in the approval of his own conscience, the gracious smiles of his divine master, and the glorious consolation of being instrumental in saving the *souls* of his hearers.

N. L.

Review of New Publications.

Memoirs of the Life, Writings, and Religious Connexions of JOHN OWEN, D. D., Vice Chancellor of Oxford, and Dean of Christ's Church during the Commonwealth. "Οὗ ὁ ἔπαινος διὰ πᾶσιν τῶν ἐκκλησιῶν." By William Orme. London. 1820. Octavo. pp. 524.

(Concluded from p. 485.)

"THE Display of Arminianism" was Owen's first work—of which Mr. Orme gives an impartial estimate, accompanied with a notice of the manner in which Arminianism was spread through England, by the aid of Laud and the High Church party. He adds—

How far modern Arminians would abide by the views which are here given of their sentiments, I can scarcely tell; but it cannot be doubted that Owen has given a fair account of the opinions of

their ancestors, and though some of the passages he quotes, ought not, perhaps, to be rigidly interpreted, and should, probably, be explained in connexion with other parts of their writings; enough still remains to shew that their doctrines were far removed from the simplicity and purity of Scripture. Perhaps the body of modern Calvinists would not adopt every expression and sentiment of Owen's Display; not because they are more Arminianized than their fathers, but because they express themselves in fewer words, and are not so much attached to the peculiar phraseology of scholastic disputation.—p. 34.

'By accepting the living of Fordham, soon after, Owen formally connected himself with the Presbyterian body, which about that time enjoyed the greatest prosperity it ever arrived at in England.' We find him afterwards among the Independents—and Mr. Orme, who is *not* a Presbyterian, gives us the history of his change in

a very temperate manner, and also a distinct view of his opinions upon a subject, discussed in the time of the Parliament with a violence—we might say, virulence—highly discreditable to some of the best men of that age.

The application of civil disabilities and penalties in order to force men into terms of ecclesiastical union is to the last degree censurable, and was the radical error of some of the more pious and zealous Presbyterians of the age. Their intolerance brought upon the body an odium from which it has not yet escaped. Some few ran to the extreme of obliging the magistrates to confiscate the property or imprison the persons of those who had subjected themselves to excommunication. Of this error, Baxter says—as quoted by Mr. Orme—“So the true discipline of the church was corrupted, and the communion of saints turned into the communion of the multitude that must keep in the church against their wills for fear of being undone in the world. Whereas a man whose conscience cannot feel a just excommunication, unless it be backed with confiscation and imprisonment, is no fitter to be a member of a christian church, than a corpse is to be a member of a corporation.”

A worse consequence even than a prejudice against Presbyterianism has followed from the intolerant spirit, which was exhibited in the time of the Commonwealth. The doctrines, which were then prevalent,—doubtless pure as were ever held in the christian church,—have been imagined to have received an infusion of the gall and wormwood. The Presbyterians were the first leading sect—the political movements which preceded the rise of Cromwell were under their direction—and the truths which were held in common by Calamy and Burgess and Rutherford and others of the party first dominant—and by Owen and Goodwin and by Arch-Bishop Usher and Bishops Hall, Reynolds and Hopkins, have

suffered in general estimation by their special error. The malignity of human nature has taken occasion to speak evil, with a slight show of reason, of the confession of faith which announces doctrines most mortifying and humbling to its pride, and which alone exalts divine grace at the expense of human merit. We doubt whether, considering the Calvinistic tenor of the articles of the Church of England, and the confessed Calvinism of its “Fathers”—the Arminian party had ever become so popular—without the aid of an antipathy at once political and religious. It is a well known saying of the late Lord Chancellor Thurlow—when a petition for toleration was offered by the Dissenters—“When you were up, you kept us down and now”—an oath was added—for this man, who has the gift of some of the richest livings in the Church of England, was not disabled from holding the office of Church Patron by the fact of his being a profane swearer—“and now that we are up, we will keep you down.”

The prejudice of which we speak, has even gone further and circulated an odium against the communities which founded our New-England States and furnished the choicest elements for our western empire, which is little creditable either to our sense or patriotism. Because the first Puritans, were many of them enemies to toleration, the laws of the colonies of Massachusetts and Connecticut have been imagined full of the same unpalatable spice. But surely the vast difference in the circumstances of the parties ought ever to be remembered. It is one thing when order is established, for a company of men to become the zealots of a new system, and attempt to force it, *nolens volens*, as choice medicine, upon their unhappy patients—and another thing to retire quietly into a remote wilderness—to preserve it unmixed, for the health of themselves and their children. Truly they must be singular advocates of liberty of con-

science, who deny the right of quiet secession—and if the parties please, of inviolate seclusion, for the purpose of preserving the knowledge of Christ and the ordinances of his Church.—

This was the spirit in which the New-England colonies were founded. The Puritans left their houses—the birth and burial place of their fathers—with their wives and children crossed an ocean, which in that age of imperfect knowledge and experience, was mantled in more frightful obscurity than is now the Arctic Sea to Parry's sailors—and came and possessed themselves of unwholesome swamps and hill tops covered with forests—with this chief earthly object—that the flame of religious truth might burn upon an altar made of new earth and unhewn stone; and in the spot, which they bought—as the reward of untold toils and at the hazard of death—they raised their dwellings with the law of God written upon the door posts and the casements—that it might not be lost from the sight of their children and their children's children, to the latest hour. And they are now accused of intolerance because they pleased—after *purchasing* at such a *price* a *natural* right—to set up bars of exclusion, and simply desired to *live alone*. They brought not even servants with them, who were not of their sentiments in religion as in every thing else; so that according to the most mobocratic maxim of government—their blue laws, as they are styled, were legitimate—and yet they are now oftentimes ridiculed and despised:—it must be for some other imagined reason than because they poured the healthful life blood into the young veins of this lusty empire—and animated the heart of the body whose growing arms have taken fast hold of this rich continent, and which we believe is destined to protect the altar of freedom raised here, against the aggression of any “alliance” as long as the Rocky Mountains endure. But we are told—who knows how often?

that the good people of Massachusetts were outrageously intolerant—because they drove out the Quakers from their borders—that is to say, because they did not rescind laws made in the hour of their devotion and misery—and the good effect of which they had found in that attractive prosperity which delighted the vision of these Friends—because these clement Quakers insisted upon it that they would come into the province and break existing laws when they pleased, and were legally punished—because these first colonists held firmly to the principle that they were bound to keep their children as far as possible from the roads of error—they are all proclaimed intolerant bigots. That is to say—we deny to our pious, wise and venerable forefathers the privilege we cede to the Shaking Quakers:—these may put up their ochre-colored houses—and live as if in ridicule of human and divine institutions; and because they are industrious and thrifty—they are counted a community to be protected, and no one is allowed to build in interference with their acknowledged rights;—but our ancestors might not enlarge their farms into a province, and keep out new comers—whose opinions they thought turbulent—without infringing upon the privileges of the Quakers—who, during all the years of their endurance, were quietly in England! Another and wiser generation will judge more justly of those to whom ourselves and all the freemen, as well as christians in the world, are under deep obligations for examples of political sagacity and heavenly endurance.

He comes as a sciolist, to the task of studying our political institutions, who does not consider that our first settlements were organized Churches and that the laws were founded upon this fact.—And surely it was the duty of John Davenport and the Church over which he presided when they founded the colony of New-Haven—to allow the majority to rule,

and publish what laws were suited to the exigencies of the case and temper of the people.

We may be excused saying thus much in explanation and defence of the worthies of our race with a feeling of profound interest—since so much has been uttered on the other side in declamation and mistake, not to say, misrepresentation. Who would patiently listen to cavilling objections to the courage and conduct of Washington in the very view of the victories he achieved? Now that these States have astonishingly changed their character, it may be time to modify ancient institutions, but let us not deny wisdom to those who first planned and directed them.

However honorably and usefully the future Vice Chancellor of Oxford may have performed the duties of the ministerial office at Fordham or elsewhere, it is chiefly by his written works that he has gained a lasting place in the remembrance of posterity. In pursuing then the account of his life, our attention will be mainly directed to the order and contents of his numerous volumes.

His next publication is entitled, “The Duties of Pastors and People distinguished, touching the administration of things commanded in religion, especially concerning the means to be used by the people of God, distinct from Church officers, for the increasing of divine knowledge in themselves and others.” 4to. pp. 56.—1644.

His object in this treatise is to steer a middle course between those who ascribe too much power to ministers and those who gave too much to the people. “Some, says he, would have all christians to be almost ministers, others none but ministers to be God’s clergy: those would give the people the keys, these use them to lock them out of the church. The one ascribing to them primarily all ecclesiastical power for the ruling of the congregation, the other abridging them of the performance of spiritual duties for the building of their own souls. As though there were no habitable earth between the valley, I had almost said, the pit of democratical confusion and the precipi-

tous rock of hierarchical tyranny.” His design therefore is to show how “the sacred calling may retain its ancient dignity, though the people of God be not deprived of their christian liberty.”

Without seeming to advocate *lay preaching*, he argues from various considerations that “truth revealed to any carries along with it an immovable persuasion of conscience that it ought to be published and spoken to others. From Acts viii, 1—4, he says it appears that all the faithful members of the church, being thus dispersed, went every where preaching the word, having no warrant but the general engagement of all christians to further the propagation of Christ’s kingdom.” In extraordinary or peculiar circumstances therefore he contends that it is the duty of every man to make known as extensively as possible the portion of truth with which he is acquainted. In ordinary circumstances he maintains that it is the duty of the people of God ‘for the improving of knowledge, the increasing of charity, and the furtherance of that holy communion that ought to be among brethren, of their own accord to assemble together, to consider one another, to provoke unto love and to good works, to stir up the gifts that are in them, yielding and receiving mutual consolation by the fruits of their most holy faith.’ He endeavors to show that such practices soberly conducted are not interferences with the pastoral office, but ought to be encouraged by all the servants of Jesus Christ, as much calculated to promote the progress of knowledge and holiness.—p. 50.

In order to prepare his people of the parish of Fordham for the suitable discharge of their duties in this matter of mutual exhortation as well as in other respects, he published in 1645, “The principles of the doctrine of Christ unfolded in two short catechisms.” The address to his “Loving Neighbors and Christian Friends” discovers the deep anxiety he felt for their spiritual welfare, and notices some of the means he had employed to promote it.

But a man of so many natural and acquired endowments could not long be concealed within the bounds of a country parish, especially not at that period of civil and religious convulsion—when there was a breaking up of the ancient face of things and a new world arising out of chaos:—when systems and societies and indi-

viduals could only bear sway according to their share of inherent vitality, the adventitious circumstances of rank and name going but little way towards supplying the want that was felt of moral and intellectual power. The sturdy intellect and conscientious principle of Owen made him a column of marble in that era of change when princes and bishops were as columns of sand. The more radical any emotion may be in republic or in church, the more powerful must they be who are uppermost in : to use the eloquent comparison of Dr. Mason, in his eulogium on Washington, "the hurricane that bears away the glow-worm does but uncover the fire of genius."

On the 29th, of April, 1646, Owen was appointed to preach before the Parliament. He received the thanks of the house for his Sermon—which he afterwards published. It contains a great variety of matter, and towards the end an earnest expostulation about the destitute state of Wales, and some other parts of the country. "When manna fell in the wilderness from the hand of the Lord," he exclaims, "every one had an equal share. I would there were now not too great an inequality, when in the hand of man. Some have all, and others none; some sheep daily picking the choice flowers of every pasture, others wandering upon the barren mountains, without guide or food."—p. 54.

The sermon is dedicated to the Long Parliament, of which at this period, Lord Clarendon acknowledges "that there were many great and worthy patriots in the House, and as eminent as any age had ever produced; men of gravity, of wisdom, and of large and plentiful fortunes." Hume almost in the words of Owen calls it a famous assembly, which had filled all Europe with the renown of its actions. After this it will not excite wonder that Milton should praise its "illustrious exploits against the breast of tyranny, and the prosperous issue of its noble and valorous counsels."—p. 56.

Soon after, Owen was deprived of the living of Fordham by the death of the incumbent, but was immediately invited by the people of Coggeshall, a considerable market town in Essex, five miles distant from Fordham, to become their minister, and the Earl of Warwick, the patron, presented him with the living. "Here he had a more extensive field of usefulness in a congregation of nearly two thousand persons, who were generally sober, religious and intelligent," and here he "began to act as an Independant or Congregationalist by forming a church on the principles of that profession."—p. 63.

Here he published "Eshcol, or rules of direction for the walking of the saints in fellowship according to the order of the gospel."—1647—and afterwards a work of deeper learning and research "Salus Electorum, Sanguis Jesu, or the death of death, in the death of Christ."—1648—4 to. pp. 333.

About the period of the publication of their last work, Lord Fairfax, made Coggeshall, his head quarters, and became acquainted with Owen, who appears for a time to have acted as his chaplain. Cromwell afterwards sought his friendship, and thus this minister of the gospel was brought into connexions, calculated to try his faith and purity—when it was easy for him to have obtained worldly rank and emolument at the expense of his spiritual duties. Notwithstanding the disturbed state of the country, his mind dwelt chiefly upon his heavenly vocation. We regret that he should have appeared at all in such inauspicious circumstances, as we find him when preaching before the parliament in 1649:—but he seems to have done all that a man of patriotism and piety could perform, in such an age of unhappy dissension. We shall not detain our readers with an account of those parts of Mr. Orme's volume—which prove how wisely he used his influence with the governing powers—and how earnestly he pleaded for religious liberty

to all sects—when his own was uppermost.

Cromwell insisted upon taking him with him as chaplain in his famous expedition into Ireland. He yielded at length to a plan, which separated him from his beloved people at Coggeshall, and on the 2d of July, 1649—received his commission from the parliament.

“While in Dublin, he took up his lodgings in Trinity College. Here he remained during the greater part of the period he spent in Ireland. His health was somewhat affected and he was “burdened with manifold employments, and with constant preaching to a numerous multitude of as thirsting people after the gospel as ever he conversed with. Nor were his labours without fruit.” After stating his authority for this declaration, Mr. Orme says—“I feel the more pleasure in quoting this, as it sufficiently confutes an unfounded saying ascribed to Dr. Owen—that he never knew that he had been useful in converting one sinner. Owen, I am sure had no reason for such a discouraging view of his labours.”—p. 116.

Here he found time to reply to some remarks of Baxter's on his work on Redemption. We reflect with sadness upon the fact that there should have been a controversy at all between these champions for pure experimental religion; surely the reason ought to be great which shall justify brethren in falling out by the way—surely the number of the enemies of Jesus Christ should be diminished before his professed friends make minor differences of opinion matters of open division. But alas! too often in proportion as men occupy nearly the same ground in religion, the inconvenience and irritation are incessant, the contest is hot and the schism permanent. When the cause of difference is small, the self love of each party refuses to the other, the privilege of setting it up as a bar against entire union, and each demands of the other a sacrifice which

neither will concede. Our age is becoming wiser, and of the desire for general union among christians, upon terms neither too restricted nor too “liberal,” we say—*vires acquirat eundo*.

Upon Owen's return from Ireland, he was called to preach before Parliament on a day of solemn humiliation throughout the Kingdom, Feb. 28, 1650. In his discourse, he thus earnestly deplores the unhappy state of that ill-fated Island:—

‘I would,’ says he, ‘there were, for the present, one gospel preacher for every walled town in the English possession in Ireland. The land mourneth and the people perish for want of knowledge: many run to and fro, but it is upon other designs—Knowledge is not increased they are sensible of their wants and try out for supply. The tears and cries of the inhabitants of Dublin, after the manifestation of Christ, are ever in my view. If they were in the dark and loved to have it so, it might in some respect, close the door upon the bowels of our compassion; but they cry out of their darkness and are ready to follow any one whatever who has a candle. If their being without the gospel move not our hearts, it is hoped their importunate cries will disquiet our rest and extort help as a beggar doth alms.’

He calls upon parliament not to consider the subjugation of Ireland the only subject deserving of their attention; but to appoint a committee for the consideration of its religious state, and to take other steps for supplying the wants and redressing the grievances of that ill-fated country. In consequence of these representations, seconded by those of Cromwell, parliament passed an ordinance on the 8th of March, for the encouragement of religion and learning in Ireland. By this act, certain lands were devoted to the support of Trinity College, and the endowment of its professors; to erecting another college in Dublin, and maintaining its teachers; and to the erection of a free school, and the support of the Master and scholars. The university of Dublin being thus revived and put on a new footing, the parliament sent over six of their most acceptable preachers, to give it reputation; appointing them two hundred pounds per annum out of the Bishops' lands and tith that could be duly raised to be paid out of the public revenue. By these methods, learning began to revive, and in a few years, religion appeared with a better face than it had ever done in that kingdom before. Noth-

ing is more honourable to the commonwealth government, than the attention it invariably paid to representations respecting the state of religion in all parts of the country, and the measures it employed to advance the interests of the gospel. It was in fact, a college *de propaganda fide* as much as a civil institution; which provided for the spiritual as well as temporal welfare of its subjects. It did this too without making a particular religious profession the test of civil privileges; and never forced the peculiar sentiments of the governors upon the consciences of the governed. Perhaps policy dictated some of its religious measures, but never on the whole, was religion so little abused by state enactments or made so little subservient to worldly purposes. I can account for this only by admitting the decidedly christian character of the body of the men then in power. Persons of another description, would either have pursued different measures or have given to religious objects more of a secular aspect and tendency.—Orme—p. 124.

Indeed when we look at this unfortunate kingdom as at present devastated by poverty and murder—and think what a different scene, the Parliament system, would have exhibited if kept in operation to the present day, we feel as little inclined to rejoice in the restoration of the Stuarts as in the re-establishment of the Irish hierarchy. We take it as *prima facie* evidence that the Romish religion is a corruption of christianity, because it can suffer its professors to remain so wretched and guilty, as are the inhabitants of that fertile country—for we ask in what protestant kingdom, could the worst government so demoralize the people, and poison the fountains of family purity? And so we take it as no good token of the divine right of episcopacy, that it can for more than two hundred years exact tithes all over that Island, and do so little for its moral and religious amelioration—that it could in the face of decency sustain such a wasteful expenditure of an unjust levy, and allow the Irish mitres to brighten among the equipages at St. James, or the viceroyal castle at Dublin, while the people were perishing for lack of vision. We might make

some inferences against episcopacy itself from its natural tendency towards fund and tithe and glebe and the title of Rabbi—when we look at the economical two hundred a year for the best preachers in England, in contrast with bishoprics at the rate of tens of thousands. We cannot even join in the intense veneration, which some feel for most holy Fathers, and most reverend, and most venerable—the Archbishop, and Bishops—Deans, and Archdeacons—the non-preaching hierarchy of England,—when we consider how many devoted missionaries, upon the Commonwealth model, might have been supported out of the two hundred thousand pounds sterling, which the late Lord Bristol drew from his Bishopric of Derry to lavish in Italy amidst infamous associates. If there be one perversion of the name of religion, out of the pale of the Romish Church, more gross than every other, it is the saddling the Irish people with a clergy—a great part of whom have no other claims to church preferment than their near relationship to kings' courtiers,—and the chief effect of whose presence in Ireland is to give stability to the darkest superstition;—for who would expect to receive the life of his soul from the men who are murdering the body—who would not cling with devotion to any system of religion—as the Irish Papist does—rather than embrace that which permits such intolerable exactions and hales its tithe pig from the cabin of misery and its tithed bushel of potatoes from the garden of the widow.

Owen afterwards, by order of the parliament, joined Cromwell's army in Scotland; but in 1651 returned to his family and flock at Coggeshall. But his period of retirement was not long. The first notice he received of a call to a more important station than any he had hitherto filled, was the appearance of the following order in the newspapers of the day. "On the 18th March 1651, the House ta-

king into consideration the worth and usefulness of Mr. John Owen, M. A. of Queen's College, ordered that he be settled in the Deanery of Christ's Church, in room of Dr. Reynolds.

Soon after, when Cromwell was elected Chancellor of the university, he appointed Owen Vice-Chancellor; which high office he held until he declared himself against Cromwell's attempt to usurp the royal title and prerogatives. The course of procedure, by which the majority in parliament were to seem to force the name of King upon "His Excellency the Lieutenant General," was all arranged; when two of the members prevailed upon Dr. Owen, then in London, to draw up a petition for them—which was couched in such decisive language, as to perplex Cromwell and his party, and induce him to substitute the less ostentatious designation of Protector.

Mr. Orme produces ample evidence that Dr. Owen's connexion with the university of Oxford was highly felicitous for the interests of sound learning, as well as genuine piety:—that at no period were there more men confessedly of distinguished merit to fill not only the theological professorships—but also the chairs of philosophy in the several colleges. Then Dr. Thomas Goodwin was President of Magdalen College,—Charnock, Fellow of New College—Gale, author of the "Court of the Gentiles," Fellow of Magdalen, as was also Mr. John Howe. Dr. Wilkins was Warden of Wadham College. He married the sister of the Protector and was, after the Restoration, made Bishop of Chester, and was justly celebrated for the extent of his philosophical knowledge, his excellent temper, and admirable abilities. There were also Dr. Seth Ward, afterwards Bishop of Exeter and Salisbury, a time-server, but the most noted mathematician and astronomer of his age:—Dr. John Wallis, who had been one of the clerks to the Westminster Assembly, Savilian Professor of Geometry, and

highly celebrated as a Geometrician. —Dr. Pococke, Professor of Arabic, the greatest oriental scholar of his time:—Dr. Touch, principal of St. Alban's Hall, a distinguished civilian:—Dr. Thomas Hyde, afterwards Professor of Arabic and author of the learned work, *De Religione Persarum*, and many others whom Mr. Orme names.

"There is truth in Thurloe's account of Cromwell, that he sought out men for places, not places for men."

The Puritans have been calumniated, as if they neglected all polite learning, and would sacrifice every science and all the embellishments of life, upon the altar of bigotry. This catalogue of learned professors confutes the calumny; and another proof equally conclusive is at hand. The Augustan age of English literature followed the era of the commonwealth: the authors who have immortalized our language and themselves—drew in their first nourishment from their Alma Mater, while Puritans presided over the sacred fountain: and they who despise the classical learning of the divines of the Westminster assembly, ought to brand the names of Locke and South and Addison with disgrace.

It is true that religion—personal holiness, was then made the object of principal pursuit:—all other attainments were counted inferior to the salvation of the soul—and blessed would be the state of every seat of learning of which it were true, in the words of Mr. Philip Henry's description of Oxford—"that it affords great helps and advantages not only for learning, but also for religion and piety." In the university in his time, "serious godliness was in reputation, and beside the public opportunities they had, there were many of the scholars that used to meet together for prayer and christian conference, to the great confirming of one another's hearts in the fear and love of God, and the preparing of them for the service of the Church in their generation."

We may obtain a just idea of the character of Oxford during Owen's Vice Chancellorship, from the testimony of one who will not be suspected of partiality. Lord Clarendon says that

It yielded a harvest of extraordinary, good and sound knowledge in all parts of learning; and many who were wickedly introduced, applied themselves to the study of learning and the practice of virtue. So that when it pleased God to bring King Charles II. back to his throne, he found the university abounding in excellent learning, and little inferior to what it was before its desolation.

We shall now proceed to notice in order, Dr. Owen's numerous publications.

It might be thought that the labors accompanying the Deanery of Christ's Church, and the office of Vice Chancellor of the university; of preaching regularly on the Lord's day; of attending many meetings in London, at the request of Government, and preaching occasionally before Parliament; with various other public and important employments, would have so completely occupied Owen, that no time could have been found for writing books. Difficult as it is to conceive how he could, in such circumstances, find leisure for the latter occupation; during this period, some of his most valuable and elaborate works were produced.

His first is a latin dissertation on Divine justice,—“*Diatriba de divina justitia*.” Oxford. 1653.—From the Preface, Mr. Orme quotes the following interesting passage.

I confess there are many other subjects of our religion, on which we might dwell with greater pleasure and satisfaction of mind. Such, I mean, as afford freer and wider scope for ranging through the most delightful meads of the Holy Scriptures, and contemplating in them the transparent fountains of life, and rivers of consolation; subjects, which, unencumbered by the thickets of scholastic terms and distinctions, unembarrassed by the impediments and sophisms of an enslaving philosophy, lead sweetly and pleasantly into pure, unmixed, and delightful fellowship with the Father and with his Son.

His next work is in English. The Doctrine of the Saints' perseverance,

explained and confirmed, &c.—Fol. pp. 444. Oxford. 1654.

It contains a very accurate statement and a most masterly defence, of the doctrine of perseverance. Every scriptural argument is judiciously brought forward, and no point or circumstance of importance, calculated to establish the doctrine, is omitted. The doctrine is satisfactorily vindicated from its alleged tendency to induce carelessness or ungodliness; and is shown to be eminently conducive to the comfort and purification of the people of God.—p. 207.

‘Before this work was published, Owen had another task imposed on him, to reply to John Biddle, the Socinian.

The Council of State conceiving that some more complete exposure of Socinianism was necessary, laid its commands on Dr. Owen to undertake this important task. The Doctor lost no time in executing the work, which he had been so honorably invited to write; for the very next year he produced a quarto volume of seven hundred pages, full of profound erudition. “*Vindiciæ Evangelicæ, or the Mystery of the Gospel Vindicated, and Socinianism Examined*.—Oxford. 1655.

In an historical preface of seventy pages, he gives a learned and important narrative of the progress of Anti-trinitarianism in the world, but particularly since the Reformation. It is replete with curious information respecting the characters and proceedings of the first founders of the party, and certainly does not place them in a very favorable light.

The body of the work is divided into thirty-five chapters, in which he treats at great length, and with great minuteness and ability, every point of the Socinian controversy. Their sentiments respecting the Scriptures; the Divine nature and character; the original and present condition of man; the person, character, and undertaking of Christ; the doctrines of grace, election, and perfect obedience; the resurrection of the dead, and the future condition of the wicked, &c.—all undergo the fullest and most rigid scrutiny, and are proved to be very contrary to what is taught in Scripture, as well as subversive of the foundations of Christianity. It is among the most complete productions in this department of polemical theology; and considering the circumstances

in which it was composed, and the short time devoted to it, a memorable proof of the powerful intellect and industrious habits of the celebrated author. It is the first work too, in English, in which the Socinian system is fully examined and fairly overthrown on Scriptural principles. And numerous and important as the works on this controversy, which have been since published, are, I hesitate not to affirm that so far as the argument from Scripture is concerned, there is scarcely any thing of importance in them, which will not be found in the *Vindiciæ Evangelicæ* of Owen. * * No answer, that I can find was ever made to this work. The first complete examination of Socinianism, published in England, remains to this day, unanswered, and I may add unanswerable.—p. 218.

His next publication which appeared in 1656 was his invaluable short treatise, "On the mortification of Sin in Believers."

To this he was led, by observing the general behavior of professors, the snares by which they were entangled, and the injudicious attempts of some to mortify sin without the influence of gospel principle. Too much reason has always existed for this complaint. Selfishness, the love of ease and of pleasure, the fear of the world's frown, and the desire of its applause, have an awful tendency to cherish that self delusion, by which it is to be feared, too many who profess christianity, are finally destroyed. This treatise is the substance of some sermons on Romans viii, 13, which, at the desire of those who heard them, he had been induced to commit to the press. He was influenced, also, by another consideration. Having been engaged for some time in the discussion of various controversies, in some degree imposed upon him; he wished spontaneously to produce something of a different nature and likely to be more generally useful. "I hope," he says, "as I may own in sincerity, that my heart's desire to God, and the chief object of my life, in the station in which the good providence of God hath placed me, are that mortification, and universal holiness may be promoted in my own life and in that of others to the glory of God."—It is certainly one of the strongest proofs of the greatness of Owen's mind, and of the eminent degree of spirituality to which he had attained, that, amidst the multiplicity of his public labors, the cultivation of general knowledge, the noise of political, and the perplexities of theological warfare, in which he was deeply engaged, he found, I do not say time only, but capacity for thinking on such subjects

as this. To maintain the life of godliness and the ardour of devotional feeling amidst the bustle of a court, or surrounded by the cooling atmosphere of a college, are attainments of no ordinary kind. Yet if we may judge of the state of his mind from the tract before us, he must have possessed the faculty of looking off from things seen and temporal, when exposed to the full force of their influence, to things unseen and eternal. It discovers a profound acquaintance with the corruption of the human heart and the deceitful workings of the natural mind. Its principles are equally remote from the superficiality of general profession and from ascetic austerity. It is not the mortification of a voluntary humility or the infliction of self devised and unnecessary pain, which it recommends; but the gradual weakening and final destruction of the principle of sin, by the operation of spiritual influence and the application of divine truth. In this process, the life of Christianity consists, and where it is not going on, neither the practice nor the enjoyment of the gospel will be found. —Orme—p. 220.

In this commendation all will readily concur, with a grateful recollection of its excellence, who have prayerfully occupied themselves in the study of this treatise.

Our indefatigable author issued at Oxford, in 1657, in 4to. his work on "Communion with God the Father, Son, and Holy Ghost, each person distinctly, in love, grace, and consolation, &c." And in the same year a work upon the subject "Of Schism, the true nature of it discovered and considered with reference to the present differences in religion, 12mo. pp. 280.

Having noticed the primary import of the term—a rent or separation of parts in a united substance; and its moral or analogical meaning—a division of sentiment, or affection in a religious or political body; he proceeds to show that the apostles use the term schism, merely to describe "causeless differences and contentions among the members of a particular church, contrary to that love, prudence and forbearance, which ought to be exercised towards one another;" and that any one may be guilty of the sin of schism, "he must be a member of some one church, constituted by Jesus Christ; and that in it he raises causeless differences with others, to the interruption of their love, and to the disturbance of the due

performance of the duties required of the church in the worship of God." Hence it follows, that the separation of one church, or of many churches, from other churches, is never described as schism in scripture, especially if the body seceded from, is not in constitution of divine appointment; and that the separation of an individual from any church, on account of what affects his conscience is not the sin of schism. Hence, all the abusive language of Romanists against Protestants, and Episcopalians against Presbyterians, and of the latter against Independents, as schismatics, is utterly misplaced; as, whether any be guilty of this evil, depends not on the circumstance of separation; but on the merits of the case, and on other parts of conduct. Owen's view of the subject is precisely the same with Dr. Campbell's in his valuable dissertation on this word, and to which the reader is referred for farther satisfaction as to its scriptural import and use.—p. 258.

The author had occasion to defend these views soon afterwards, against the objections of Dr. Hammond and others; and to vindicate himself, as well as Mr. John Cotton, from the aspersions of Cawdry.—Cotton's Keys of the kingdom of heaven had excited violent controversy. A true friendship subsisted between these two great men, and while the latter was in New-England, Owen protected the cause which had become mutual.

In 1658, appeared—"Of the Divine original, authority, self-evidencing light, and power of the scriptures. With an answer to that enquiry, how we know the scriptures to be the word of God. Also a vindication of the purity and integrity of the Hebrew and Greek texts of the Old and New Testaments; in some considerations on the Prolegomena and Appendix to the late Biblia Polyglotta."

Owen entertained unnecessary fears for the safety of the original text at the period when Walton's Polyglott was first announced. It is needless now to canvass his objections, the world having, as by acclamation, pronounced the eulogy that splendid work merits. Its publication was the era when sound critical learning became extended, and the founda-

tions of our faith were found to be more substantially laid the more the earth was removed from around them. It is easy to understand how any good man might be alarmed at the prospectus for a work, so inexpressibly important; and perhaps Owen's cautions were not without great use in increasing the watchfulness of its learned editor and his assistants.

The Complutensian Polyglott, the Antwerp Polyglott, and the Paris Polyglott of Le Jay, were produced by the zeal and liberality of Catholic princes, prelates, or private individuals.

None of the Protestant princes, or patrons of learning, had yet attempted any work of this nature. It was reserved for England to wipe away this reproach; and that, not during the reign of her royal Defenders of the Faith, and under the auspices of her richly beneficed Bishops; but during the reign of fanaticism, and under the patronage, though his name was afterwards ungraciously blotted out, of the Prince of fanatics—Oliver Cromwell!—p. 268.

Owen preached a sermon before the first parliament which met after Cromwell's death, and for the last time on the 8th of May 1659, Monk being then employed in paving the way for the return of Charles II. to the throne of his father. Mr. Orme gives an account of the agency which the doctor had in the national councils of that period, with some judicious reflections upon the injury a minister of the gospel may do to the christian cause by secular connexions, *in ordinary circumstances*.

After the restoration of Charles II. he retired to an estate he owned at Stadham, his native place, where he had collected a small congregation. Here he produced a paper, containing "Resolutions of certain questions concerning the power of the Supreme Magistrate about religion, and the worship of God, with one about tithes." London, 4to. 1659—and soon after a "Primer for Children." From this he passed to one of his most learned and labour-

ed performances—a System of Theology in Latin, “*Theologoumena Pantodapa*,” etc. or six books on the nature, rise, progress, and study of true Theology. In which also the origin and growth of true and false religious worship, and the more remarkable declensions and restorations of the Church are traced from their first sources. To which are added digressions concerning Universal grace,—the origin of the sciences—notes of the Roman church—the origin of letters—the ancient Hebrew letters—Hebrew punctuation—Versions of the Scriptures—Jewish rites, &c. Oxford, 1661. 4to. pp. 534. It was reprinted at Bremen in 1684, and at Francken in 1700.

The next year we find him engaged in the popish controversy. A jesuitical book had appeared entitled—“*Fiat lux*,” &c.—upon which—at the request, as it is understood of Lord Clarendon, he published—“*Animadversions by a Protestant*—12mo. pp. 440. This he was called upon to defend in a larger work—to which he prefixed his name. “*A vindication of the Animadversions on Fiat Lux*, wherein the principles of the Roman Church, as to moderation, unity and truth are examined; and sundry important controversies concerning the rule of Faith, Papal Supremacy, the Mass, Images, &c., are examined.” London, 1664, 8vo. pp. 564. Lord Clarendon in a personal interview, expressed his approbation of these works, and his sense of the Doctor's merit.

At this period Dr. Owen received an invitation from the first Congregational Church of Boston in New-England, to succeed their lately deceased Pastor, Mr. John Norton. So much interest was taken in this application to him, that the General Court of Massachusetts wrote a letter too long for us to transcribe here, urging the call upon his acceptance, and promising that “no due care will be found wanting in the Government to encourage and cherish the Churches of Christ and the Lord's faithful

labourers in his vineyard.” They plead with him to come—“as being his brethren and companions in tribulation, who are in this wilderness for the faith and testimony of Jesus.” It is uncertain what answer he returned to this pressing invitation: “it is said he was stopped by orders from Court after some of his property was actually embarked.”

We omit noticing the acts of severe oppression—which Owen in common with all the dissenters from the Episcopal establishment, save the Papists, suffered from the Bartholomew administration of Charles II. They are familiar to most of our readers—whose ancestors were driven hither, by such ingenious exhibitions of iniquity, as deprived non-conformists of the protection of the laws of the realm, mulcted them with fine and imprisonment, if they came together to worship God—and forbade any minister's approach within five miles of any corporate town or borough.

While deprived of liberty of speech, Owen wrote several tracts to cherish and enforce the principles of toleration; of which indeed there was instant need, for he himself had a narrow escape from troopers sent to apprehend him, and only saved himself by flight, from being shut up in prison—because he did not believe in the divine right of episcopacy. The time had come when men were requested in the language of Milton,

“To endure still the rustling of the Bishop's silken cassocks, and that they would not burst their midriffs rather than laugh to see them under sail in all their lawn and sarcenet, their shrouds and tackle, with a geometrical rhomboides upon their heads” “They would bear us in hands” he exclaims, “that we must of duty still appear before them once a year in Jerusalem, like good circumcised males and females, to be taxed by the poll, to be scond our head money, our two pences in their chandlerly shop book of Easter. They pray us that it would please us to let them still hale us, and worry us with their bandogs and pursuivants, and that it would please the parliament that they may yet have the whipping, fleecing and flaying of us in their diabolical courts, to tear the

flesh from our bones, and into our wide wounds instead of balm, to pour in the oil of tartar, vitriol and mercury: surely a right reasonable, innocent and soft-hearted petition. O the relenting bowels of the fathers!"

The time had come when Englishmen were again to experience

"What the boisterous and contradictory band of a temporal, earthly and corporeal spirituality can avail to the edifying of Christ's holy Church."

Owen did his utmost to extend the influence of saving knowledge, and when interdicted all other means of uttering it, he gave forth from the press, the illustration of christian doctrine in varying forms likely to attract the attention of the most humble and most learned. He used his time as a precious talent, and has left lasting memorials of it.

In 1667, he published "a brief instruction in the worship of God, and discipline of the Churches of the New Testament by way of question and answer." 12mo.—pp. 228. This catechism was the occasion of some ineffectual efforts on the part of Mr. Baxter to produce a union between the Independents and Presbyterians. In narrating the circumstances, Mr. Orme quotes the following valuable observations from Dr. Owen:—

I should be very sorry that any man should outgo me in desires that all who fear God throughout the world, especially in these nations, were of one way as well as of one heart. I know I desire it sincerely. But I do verily believe that when God shall accomplish it, it will be the effect of love, not the cause of love. It will proceed from love, before it brings forth love. There is not a greater vanity in the world, than to drive men into a particular profession and then suppose that love will be the necessary consequence of it; to think that if by sharp rebukes, by cutting, bitter expressions, they can drive men into such and such practices, that then love will certainly ensue.

In 1668, his more important publications upon which he had spent years of preparation, appeared. We shall continue to quote Mr. Orme's judicious observations, which define their character with admirable propriety.

The first is, "The nature, power, deceit, and prevalency of the remainders of indwelling-sin in believers," &c. 8vo.—This work is the substance, as most of his practical writings were, of a series of sermons: the text is Rom. vii. 21. It assumes the innate and universal nature of human depravity, and confines itself entirely to the experience which believers have of the conflict between sin and grace, to which they are perpetually subject. It discovers a deep acquaintance with the malignity of sin, and the deceitfulness and desperate wickedness of the human heart. It is closely connected in its nature with his Treatise on Mortification, to which he refers the reader, and of which we have already given some account. There are many fine and important passages in this work, an attention to which on the part of believers would lead to much self examination, watchfulness and humility. The remains of inbred corruption sufficiently account for the little progress which is too generally made in the Christian profession; for the fearful misconduct and falls to which men who have named the name of Christ are frequently left; for the want of that solid peace and enjoyment, of which believers often complain, and for that conformity to the world, in its pleasures and vanities, which distinguish many who would be offended if their christian character were called in question. These things were matters of complaint and lamentation in the days of Owen, and are no less so now. It is true we have a larger portion of public zeal, and of bustling activity in promoting the interests of religion. This is well, ought to be encouraged—and must be matter of thankfulness to every sincere Christian. But the deceitfulness of sin may operate as effectually, though less obviously in many, whose "zeal for the Lord of Hosts" may appear very prominent, as in times when such exertions were not made. It is much easier to subscribe money to religious societies, to make speeches at public meetings, to unite in plans of associated usefulness, than to sit in judgment over our hearts, or to correct the aberrations of conduct, spirit and disposition. There may be much professional warmth, and great inward private decay. There may, in short, be a merging of individual secret religion, in the bustle and crowd of general profession and public life. These things are suggested, not for the purpose of discouraging public exertion and association for the diffusion of truth; but for the purpose of leading men to consider that in our circumstances, genuine Christianity is not necessary to do many things, which are now the objects of general approbation; and that such things, however excellent in themselves, are but poor substitutes for a life of holy obedience. Such as engage

in these objects, would do well to read Owen on Indwelling Sin.

This same year he published "a practical exposition of the cxxxth Psalm, in which the nature of the forgiveness of sin is declared, the truth and reality of it asserted, and the case of a soul distressed with the guilt of sin, and relieved by a discovery of forgiveness with God, is at large discoursed." 4to. This work partakes largely both of the faults, and the excellencies of its author. It partakes of his prolixity, verbosity, and diffusion; but it possesses also a large share of his knowledge of God and of man, and of the divine ways of working with sinful creatures. Considering the topics which it embraces, it might have been one of the most valuable and useful of his writings—had he limited himself to a short illustration of the great leading points. But his disposition to weave an entire system into every work, extends his reasonings and illustrations so much that the minds of most of his readers become fatigued and perplexed long before they arrive at the conclusion. The prevailing disposition of the age is to reduce every thing to *facts*. This mode of treating divine subjects suits the superficiality and indolence of writers, and the trifling habits of readers; while at the same time it is attended with very considerable advantages. In the age of Owen, the opposite tendency prevailed: the writers of that period seldom knew when to stop. They never supposed they could exhaust a subject. They were dissatisfied till they had produced a folio or a quarto, and had said every thing that could be said on the point in hand. This did not require all the labor and genius some may suppose. In fact the bulk of the work was often a *saving* of labour to them. They never thought of dressing or revising their thoughts. A whole chapter might have been condensed into a paragraph and have retained all its sentiment and a greater portion of spirit. Without meaning to detract from the merits of Dr. Owen, I am convinced that it would have been much more difficult for him to abridge than to expand, and that he would have been more exhausted by the attempt to reconsider and condense his reasonings, and to polish his style, than by the first production of any of his works.

While a judicious christian who has much leisure and some taste for Theological reading, will derive benefit from such a treatise as this on the 130th Psalm, there are some evils which the very extent, as well as mode of treating the subject, are calculated to produce on others, which it may be of importance to notice. As the points which it treats, embrace the leading subjects of salvation, an inquirer may be impressed with the feeling that they must be involved in great obscurity when they require so extended an explanation:—he

may be led to doubt whether he will ever arrive at a satisfactory knowledge of them. This we consider a very hurtful mistake, which too many of the older works of Divinity have tended in no small degree to promote. They are unfavorable, we conceive, to those clear and simple views of salvation, which the Bible itself contains, and which it ought to be the great object of writing and preaching to point out.

A work which describes a minute and extensive process of God's manner of dealing with a sinner, or of keeping a believer in the truth, is likely, we apprehend, to operate injuriously both upon sinners and upon believers. On the former it is in danger of producing the belief that conversion is a work which the sinner has to effect, either in the way of beginning it, or carrying it on. The author may perhaps guard against this abuse of his performance; but while he describes a lengthened train of fears that must be entertained, of convictions that must be felt, of difficulties that must be subdued, of means that must be used, of duties that must be performed, there are a thousand chances, that a partially enlightened mind will suppose that all these must be done or gone through in order to its finding repose; and will be ready to sink into despair from their magnitude, or take comfort from brooding over its own feelings and duties, instead of looking for enjoyment from an Almighty Saviour, and a finished redemption. Such an individual, and even one who has obtained peace through faith in the blood of Christ, will be in danger of being exceedingly discouraged at not finding in himself those feelings or marks which are attributed to the children of God; and if his experience does not correspond with the description, he may be ready to conclude that something must be materially wrong. A person of cultivated talents, who has been in the habit of paying close attention to the workings of his own mind, may describe at great length, and with much accuracy all his own feelings—and what may perhaps be tolerably suited to individuals of the same description, placed in similar circumstances;—but what, if made the rule of determining God's method of dealing with others would be found far from just, or generally applicable.

We have no doubt that such books as Doddridge's *Rise and Progress*, Allein's *Alarm*, Baxter's *Call*, and Owen's 130th Psalm, have been eminently useful to many. They have roused attention, and produced conviction in multitudes. But we put it to any enlightened Christian, whether the attempt to follow out all the directions in these books, and the application of all the principles they record, to the characters and experience of men in general, would not be attended with the most injurious consequences. God's meth-

ods of "convincing of sin, of righteousness, and of judgment," are exceedingly diversified. There is a disposition in men to make their personal and individual experience the rule and interest of that of others. The revelation of mercy is beautifully simple and plain; yet the process by which we may have arrived at the understanding of it may have been very circuitous and complicated. Should we, instead of directing the attention of men to the revelation itself, in the full blaze of its splendour, and the unadorned simplicity of its statements, invite them to follow the windings of our path while tracing it out, and the harassing perplexities of our minds, while seeking for fire, there can be little doubt that thus we should injure rather than benefit. Christians have too generally fallen into the mistake of recommending to inquirers Theological Treatises, and the experience of eminent individuals instead of pointing them to the cross of Christ itself, or directing them to the record of inspiration. Much good has certainly been done by the former method—but whether equal good, without any portion of evil, might not have been by the simpler method of the Apostles can scarcely remain doubtful.—p. 320.

In this same year, the first volume of Owen's Exposition of the Epistle to the Hebrews was published: the second appeared in 1674; the third in 1680; and the last, which he left complete, was printed after his death in 1684.

This is the great work in which he has most remarkably benefitted the Church, and gained for his name an embalming so precious as to keep it in everlasting remembrance. If we may reverently make comparisons of relative value between the divinely inspired Epistles, we must say that that of St. Paul to the Hebrews holds a chief rank. Addressed to no particular church—originating in no peculiar circumstances save the lingering attachment which was most natural in the Jewish converts to the Mosaic economy, the Apostle surveys the whole field of divine truth, and with a fullness and explicitness, delightful to all, whom the wisdom of this world has not bewildered, he dwells upon the original dignity, the priestly office, the prevalent intercession of Jesus Christ, and the duties which devolve upon those "who are sanctified through the offering of the

body of Jesus Christ,"—"who are made heirs of the righteousness which is by faith," and "are come unto Mount Zion, the city of the living God, the heavenly Jerusalem." Each of the other Epistles has many local allusions and some things which we shall the better comprehend by being acquainted with the historical facts upon which the directions are grounded; but this to the Hebrews needs no other key than such a knowledge of the Old Testament as every one who believes in its divine origin is bound to obtain. Other epistles grew out of the exigencies of the Church, and are long or brief, as the temper of the converts created the necessity; to the corrupted Church of Corinth, besides a general declaration of their doctrine, we have pungent rules of ecclesiastical discipline; to the kind Philippians, an affectionate exhibition of saving truth; to the Romans a logical epistle; to Philemon, a brief letter; but to the Hebrews, an enlarged and definite explication of the true design and tendency of the institutions and ceremonies which God ordained by the ministers of Moses. No letter could be written with a more important object than this: to set forth the true meaning of types, which have subsisted since the first sacrifice; to explain the reason of ceremonies which the Church of God had observed for more than fourteen centuries; to show the figurative nature of the tabernacle and mercy seat and Holy of Holies, and the blood wherewith they were all consecrated,—and no one treatise can raise within us a more just estimation of our other privileges than that which can show us the superior spirituality and consolation to be derived from "our receiving a kingdom which cannot be moved" above all that was attained by Abraham or David, or any of the cloud of witnesses who have a good report through faith, but who received not the promise, God having provided some better thing for us, that they without us should not be made perfect.

Nothing was more likely to eradicate the deep-fixed and wide-spread prejudices of the Jewish converts in favor of their temple service, than to prove that the most splendid exhibition there, was a type of heavenly things, of which the christian church was a reality—was but a shadow, which perished when Christ, the substance, appeared; and that God, having spoken to us in these last days by his son, who is the brightness of his glory and the express image of his person, and having made him surety of a better testament and granted him an unchangeable priesthood, hath set him and his economy as much above Moses and his institutions, as He who built the house is greater than the house—as the architect is above the material with which he works—the potter above the clay.

But in proportion as this epistle is full of the essential truth of revelation, does it come athwart the various errors which have either mined their way into the christian church or come in by open assault. From the time of the Gnostics, who would deny that Jesus Christ had really appeared in the flesh or had any real blood to shed, to the age of our present Socinians, who represent him as only human, (if they be not forced to affirm that he was something worse, who, being a mere man according to their system, would say, I and my Father are one,)—this epistle has been carped at and mutilated, and scarcely allowed a place within the canon of scripture. If we were to put into the text what the Socinians would put out of it, we should have the “improved version” of the Gnostics: as it is, we are told by the brethren who are employed in mending our bible, this epistle is so highly figurative that it is not easy to make any meaning out of it; and that the manuscripts are so corrupt, that the true text of the Apostle is quite uncertain, if indeed it be not all a Greek version, of little worth, from some Hebrew cabbala. The magnificent exordium here is as diffi-

cult for true heretics to explain, as the first verses of St. John's gospel:—the knife comes to aid their syllogisms: under the fearful penalty of the curse annexed, they “take away from the words of the book of this prophesy,” and improve the version to square with their pre-conceived opinions. Alas! for the folly of the man, who, because the brightness of the sun irritates him, and he cannot draw a veil over its glory, veils his own eyes and gropes in darkness. Assuredly *it is easier for us to bring gloom and shame upon ourselves than upon Him of whom God hath said—“Thy throne, O God, is for ever and ever,” and “let all the angels of God worship Him.”*

Mr. Belsham says of it, in his work on the epistles of Paul the apostle, published the last year in London, that he will “not deny that it was written by some apostolic man, some associate of the apostles, but not by Luke, who was probably a Greek, whose compositions are chaste and elegant, and whose taste and judgment could never stoop to the verbal and declamatory mode of reasoning adopted by this author, which however might not offend Barnabas or Apollos, who were Jews by birth.”—Vol. iv. p. 423.

We once heard a sermon in the Essex-street chapel from this bosom friend of Dr. Priestley, and chief author of the Improved Version and chief ruler in a synagogue, which is labouring to spread its errors with an activity proportioned to their malevolent influence, in which the audience were gravely informed that the apostolical epistles gave us an insight into the manners of a remote age, and the opinions of men of intellectual power enough to repay the study of a philosopher, and conveyed many moral maxims of much worth; and the discourse wound up by advising all present to read the apostolical epistles. If the oracles of our religion carry with them no higher sanction; if the reception and study of them be matters of intellectual curiosity or ordinary conven-

ience, surely it were better to look to some other religion, which might at least *pretend* to the character of a revelation, and dupe our immortal aspirations by the *appearance* of divine authority. We do not doubt, however, in spite of the preachings and printings of this *rational* divine, and all of his school, that if the world stand six thousand years longer, every one who shall see God's face in peace will believe the doctrines taught in this *declamatory* and unreasonable epistle; and that the last heart that shall beat of Adam's lineage, with a hope not to be made ashamed, shall enter into rest through the blood of that atonement which he denies, and the sanctification of that spirit, the doctrine of whose personal existence he contemns. He says in his advertisement, with that liberal and unoffending, and dove-like temper, for which Socinians are famed, and the want of which is so often a chief want in their articles of indictment against the friends of revelation, that he was himself not "averse from the proposal" of publishing, "considering how very few Expositions of the scriptures by Unitarian divines had lately appeared, and more especially since the Epistles of Paul, as they are usually interpreted, are regarded as the strong holds of Orthodoxy, or rather of that enormous combination of errors, which assumes the name." And we do not doubt that the doctrine of the Inspiration of the Scripture and its paramount authority, is identified with Orthodoxy, or if he please, with the tenets of Calvinism, and that the man who denies the Bible to be the word of God, may soon become an accomplished Socinian, or if he like better the deceptive name the sect assumes, an accomplished Unitarian.

Of Dr. Owen's Exposition, none who have only slightly examined, will deny that it is a monument of learned labour, of critical sagacity, of fervid and intelligent piety, such as admits of but few parallels.* We

*To those who may not be able to ob-

join it with Lampe on John, Vitringa on Isaiah, and Venema on the Psalms, and pronounce them chief among the helps to which a student will refer, who would become mighty in the Scriptures, and apt to teach.

In 1669, Owen published "A brief Declaration and Indication of the Doctrine of the Trinity, as also of the Person and Satisfaction, of Christ. 18mo. pp. 252. and in the next year a work on Toleration entitled, "Truth and Innocence indicated in a Survey of a Discourse on Ecclesiastical Polity, &c. 8vo. pp. 460. 1670.

Upon the death of the learned Mr. Charles Chauncey, President of Harvard College, in 1671, Dr. Owen was invited to accept that office. The deficiency of sufficient evidence of this fact is asserted in Holmes' American Annals; but the Memoirs prefixed to his Sermons and Tracts seem satisfactory proofs of its truth.

In 1674, he printed his "Discourse concerning the Holy Spirit," fol. pp. 575. It is the most copious and able work ever written upon this vitally momentous subject. It bears in every part, evidence of the author's profound personal practical acquaintance with the sanctifying operation of the Holy Spirit, as well as his clear intellectual apprehension of what the scriptures affirm concerning his Person and work. Wherever it be faithfully studied, it will fulfil the object of the writer, which was to disperse the mists of enthusiasm which settled on the Church after the commonwealth æra, and to revive the pure and undefiled religion of the heart, and to stand a beacon in the middle path between fanaticism and impiety.

Cecil says in his "Remains," tain Owen's work in full as it was first published in 4 vols. folio, or as it stands in 7 vols. 8 vo. in the second edition, we recommend Dr. Williams' Abridgement in 4 vols. 8vo., published in Boston in 1811. It is a most able, accurate, and comprehensive abridgement, and though it can never take the place of the original, it is an invaluable treasure to those who do not possess the complete work.

"Owen stands at the head of his class of divines. His scholars will be more profound and enlarged and better furnished than those of most other writers. His work *"On the Spirit"* has been my treasure-house, and one of my very first rate books. Such writers as Riccaltoun, rather disqualify than prepare a minister for the immediate business of the pulpit. Original and profound thinkers enlarge his views, and bring into exercise the powers and energies of his own mind, and should therefore be his daily companions. Their matter must however be ground down, before it will be fit for the pulpit. Such writers as Owen, who, though less original, have united detail with wisdom, are copious in proper topics and in matter better prepared for immediate use and in furniture ready furnished as it were for the mind."

One of the Exercitations upon the Epistle to the Hebrews, upon the Sabbath was now published separately, before the volume to which it belongs appeared to arrest the increasing impiety of the times. There followed this *"A Discourse concerning Evangelical Love, Church Peace and Unity, with the occasions and reasons of present differences and divisions about things sacred and religious—written in Vindication of the principles and practice of some Ministers and others,"* 8vo. pp. 258.

About this time Owen applied to Bishop Barlow, his old Tutor, in favor of Bunyan, then in prison. "It is said that he was in the practice of frequently hearing Bunyan preach when he came to London; which led Charles II. to express his astonishment that a man of the Doctor's learning could hear a tinker preach; to which Owen replied, *"Had I the tinker's abilities, please your majesty, I would most gladly relinquish my learning."*

In 1677 he published *"The Reason of Faith,"* and also *"The Doctrine of Justification by Faith through the imputation of the righteousness*

of Christ, explained, confirmed and vindicated," 4to. pp. 560.

In 1679, appeared *"Christologia: or a declaration of the glorious Mystery of the Person of Christ, God and Man; with the infinite wisdom, love and power of God in the contrivance and constitution of it: as also of the grounds and reasons of his incarnation, the nature of his ministry in heaven, the present state of the church above therein, and the use of his person in religion: with an account and vindication of the honor, worship, faith, love, and obedience, due unto him from the church."* 4to.

Mr. Orme remarks upon this volume:—

It contains many important, and some beautiful passages, both in the direct discussion of the subject, or incidentally introduced. His views of the mediation and glory of Christ in heaven, are uncommonly elevated. Losing sight of the refinements of a technical theology, he speaks out the feelings of his soul, as one whose faith and hope had long been fixed on that which is within the veil, and whose heart burned with love to that Redeemer whose presence and glory fills the holiest of all. The eternal life and unlimited power of Jesus secure the existence of the church, and encourage the most perfect confidence in its future triumphs. Amidst all its declensions and tribulations, its perpetuity has never been endangered; and whatever may be the scenes of its future condition, we know that full provision is made in the scheme of revealed love for the universality of its establishment on earth, and the eternity of its glory in heaven. The Doctor's views of the person and undertaking of Christ, as motives to love him, are also very fine. "These things," he says, "have not only rendered prisons and dungeons more desirable to the people of God than the most goodly palaces, on future accounts; but have made them really places of such refreshment and joy, as men shall seek in vain to extract out of all the comforts that this world can afford.

O curvæ in terris animæ et celestium inanes!

While the work, as a whole, is full of instruction and consolation, there are parts of it which I either imperfectly understand, or cannot fully approve. I confess

myself hostile to all prolix discussions, or attempts at explaining the doctrine of the Trinity, or the mode of subsistence either in Deity, or in the constitution of the person of Christ. In so far as these things are at all revealed, they are matters of fact requiring belief; in so far as they remain mysteries, endeavouring to explain them is useless and absurd. The statements of Scripture on this subject are all very short, and abundantly more intelligible than any human dissertations which have ever been written on them. When Owen speaks of the divine nature of Christ as God, or of his human nature as man, or of these natures united constituting Immanuel, I understand, and go along with him. But when he speaks of the "eternal generation of the divine person of the Son, being a necessary internal act of the divine nature in the person of the Father," he uses language which I conceive to be both unscriptural and unintelligible. This is travelling out of the record, the only effect of which, in all such cases, is darkening counsel by words without knowledge. The language of the ancient creeds, and the discussions of the school-men have, I believe, done more to stumble men at the doctrine of the Trinity, than all other things put together. How difficult, but how important is it, to follow revelation fully, and to be satisfied with its limits! It is but a very small part of the volume, however, to which any objection can attach; a judicious christian will derive no injury from any part of it, and may receive much comfort and establishment from the whole.—p. 412.

Some pamphlets upon the controversies which the High Churchmen urged against the Non-Conformists, followed from the Doctor's pen upon the subject of the management of controversy. After showing how temperately Owen replied to his adversaries, Mr. Orme makes the following judicious and well timed remarks. In respect of a proper spirit,

The generality of modern writers have greatly the advantage of those who wrote in the sixteenth and seventeenth centuries. There is, however, some danger of theological politeness becoming morbid. The disposition to please and to compliment, may be carried too far. The flattering adulation addressed by Watson to Gibbon, and the literary correspondence between Robertson and Hume, induce a suspicion that these distinguished writers, though they appeared as combatants on a public arena, were, after all, not of radically different sentiments. To abuse and vilify on the pretence of defending truth

with spirit, and tamely to surrender its interests from a desire to stand well with its enemies are very different things, and ought to be forever distant."

In 1681, he published, "A Humble Testimony to the Goodness and Severity of God, in his dealing with sinful churches and nations"—and in the same year—"the grace and duty of being spiritually minded." 4to 1681. After his general commendation of the writings of the Puritans and naming Dr. Owen, Mr. Hume and Mr. Flavel—Mr. Wilberforce in his "Practical View" specifies the treatises on mortification of sin and on spiritual mindedness, as of peculiar value. To conclude the catalogue of Dr. Owen's works—we add that his "meditations and discourses on the glory of Christ" were committed to the press on the day in which he died. The thoughts with which he parted from this earth were concerning *his* glory, the light of whose countenance and preciousness of whose redemption—he was speedily and perpetually to celebrate in the praises of eternity.

The temper with which he looked at the moment of his separation from life and submitting his soul to its irreversible doom, may be learned from the last quotation we will make from this valuable volume. It is from a letter to his intimate friend Charles Fleetwood who was son in law to Cromwell.

"Although I am not able to write one word myself, yet I am very desirous to speak one word more to you in this world, and do it by the hands of my wife. The continuance of your entire kindness, knowing what it is accompanied with, is not only greatly valued by me, but will be a refreshment to me as it were in my dying hour. I am going to him whom my soul has loved, or rather who has loved me with an everlasting love which is the whole ground of all my consolation. The passage is very irksome and wearisome through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to day, according to the advice of my physicians; but we are all disappointed by my utter disability to undertake the journey. I am leaving the ship

of the Church in a storm ; but while the great Pilot is in it, the loss of a poor under rower will be inconsiderable. Strive and pray and hope and wait patiently, and do not despond ; the promise stands invincible—that he will never leave us nor forsake us. I am greatly afflicted at the distempers of your dear lady : the good Lord stand by her and support and deliver her. My affectionate respects to her and the rest of your relations, who are so dear to me in the Lord. Remember your dying friend with all fervency. I rest upon it that you do so and am yours entirely.”

He died in 1683, on the 24th of August, the anniversary of the Bartholomew act. From Ealling, his body was conveyed to a house in St. James' where it lay for some time : on the fourth of September, it was carried to Bunhill Fields, attended by the carriages of sixty-seven noblemen and gentlemen, besides many mourning coaches and persons on horse back.

“Devout men carried Stephen to his burial and made great lamentation over him.”

Mr. Orme concludes his volume with a condensed view of Owen's character as a writer, a minister, a leader of the church in troublous times, and one of the Chiefs of the mighty men, “whom God raised up to strengthen his kingdom for him,” and who deserve to be held in everlasting remembrance.

We have given our readers such ample means of forming their own judgment of the merit of Mr. Orme's volume, that we need not define its character. It deserves the great praise of accuracy and completeness :---it runs neither into the vice of laboured eulogy, or uncandid censoriousness. The author is neither the panegyrist of Dr. Owen, nor his critic, but simply the writer of his life, who has searched through multifarious volumes for the facts, which he details with the good faith of an honest witness ; and when he adds his comments, he speaks like a man, who, not ensnared with the

love of novelty, and the air of originality, conferred by differing from ancient sages, dares to agree in the substantial of his creed, with the puritans of the sixteenth century ; and who yet is not enslaved by those great minds ; but counts no human being too tall to be measured with the reed of the sanctuary. We again return our thanks to Mr. Orme for his choice of a subject, and the manner in which he has traced it. If in this period, when so many writers “live by style,” it shall be objected to him, that his is too unornamented, we answer, that it is pure and perspicuous, and fulfils the first office of language, which as a medium of thought, conveys without colouring or distortion, the precise meaning of the writer.

We would emphatically recommend to all, the study of the lives and works of the great Reformers and their immediate successors.—Wickliffe, and Huss, and Zuingle, and Luther, and Calvin, and they who followed, especially in England, were all mighty men in their generation, and they have left monuments of themselves more lasting than columns and pyramids. Their memorials, in the great ebb and flow of human society, are not like the sea beacons, gradually washed away as the ocean rolls over them : they are like the nascent islands in the vast Pacific—every surge that beats upon them makes them grow ; every threatening billow does but settle them the stronger, and bring its tribute to cover them with fertilizing earth : the tree of life, whose leaf is for the healing of the nations, already flourishes in the soil, rich as fallow ground just broken up ;—the nations already resort to the green fields of promise and enjoyment, where is the tree which produces that bread of life which God gave, and which they have been the blest instruments of dispersing.

Literary and Philosophical Intelligence.

Yale College.—Although the Annual Catalogue is not as yet printed, we understand that 85 have already entered the Freshman Class, that the Sophomore class consists of more than 120, and that the whole number of undergraduates will exceed 325.

Harvard University.—The number of Freshmen entered at this Seminary, on the commencement of the present year is 64. It has in total 267 undergraduates, 32 Theological students, 8 Law students, 76 students who attended the last course of Lectures at the Medical school, connected with the University, though located in Boston. The whole number therefore is 383.—*Concord Obs.*

Amherst College.—The inauguration of the Rev. HEMAN HUMPHREY, D. D. as President of this Institution, took place on Wednesday the 15th ult. in the presence of a large concourse of spectators. The performances were uncommonly interesting, especially the address of the President, which, we understand, is to be printed. We congratulate the friends of this Seminary on the acquisition of Dr. H. to preside over its concerns.

Newspapers.—There are 18 weekly political newspapers now printed in Connecticut. In addition to these, there are 10 other periodical publications, (literary and religious) some weekly, some monthly, and some quar-

terly, issued in the State. Four of the political newspapers, and five of the other publications, are issued in the City of New Haven.

In New Hampshire, the present number of newspapers is 9; all of them are weekly papers.

In the State of New-York, there are at present 99 weekly political newspapers—1 do. published thrice a week, and 9 daily papers—in all 109.

State Prison.—The number of prisoners in New-Gate prison in this State, in April last, was 110. Nearly *one third* of them were blacks; while the number of blacks constitutes only about *one thirty third* part of the whole population. This last fact furnishes unequivocal evidence of the degraded moral condition of our colored population, and of the connection between ignorance and vice.

It is also stated by the keeper of the prison that more than *one half* of the whole number of prisoners were intoxicated at the time they committed their crimes. To this we would add, that probably intemperance was the means of reducing *three fourths* of the remaining half to the needy shiftless circumstances, which gave rise to the temptations to the thefts, robberies, &c. for which they were sentenced. Intemperance therefore furnishes *seven eighths* of the whole number of the tenants of New-Gate prison.

List of New Publications.

RELIGIOUS.

A Reply to a Second Letter to the author from the Rt. Rev. BISHOP HOBART; with remarks on his hostility to Bible Societies, and his mode of defending it; and also on his vindication of the Rev. Mr. Norris's late Pamphlet. By WILLIAM JAY.

A Note from CORRECTOR, to William Jay. pp. 8. T. & J. Swords. Sept. 1825.

THE LITERARY FOUNTAINS HEAL-ED: A Sermon preached in the Chapel of the College of New-Jersey,

March 9, 1823. By SAMUEL MILLER, D. D. Professor in the Theological Seminary at Princeton. G. Sherman. Trenton 1823.

A Discourse delivered Aug. 17, 1823, in the Chapel of the Theological Seminary, Andover. By the Rev JAMES MURDOCK, D. D. Brown Professor of Sac. Rhet. and Ecc. Hist. in the Seminary. Published by the Students of the Institution. Andover, 1823. Flagg & Gould.

MISCELLANEOUS.

An ADDRESS, delivered at the Elev-

enth Anniversary of the Massachusetts Society for the Suppression of Intemperance. By Rev. HENRY WARE Jr. Boston, 1823.

An *Atlas* of the United States, on an improved plan; consisting of ten Maps, with a complete index to each, and a general map of the whole country. By SIDNEY E. MORSE, A. M. New-Haven, 1823. N. & S. S. Jocelyn.

The Historical Reader, designed for the use of Schools and Families. On a new plan. By Rev. J. L. Blake, Concord, N. H. 75 cents.

Blair's Rhetoric, with questions, by Rev. J. L. Blake. 75 cents. Concord, N. H.

Poems. By the BOSTON BARD. New-York, 1823.

Religious Intelligence.

Ministers in Vermont.—A list of the names of settled and unsettled ministers, and candidates, of the Congregational and Presbyterian denominations in Vermont, is published in the *Woodstock Evangelical Monitor*—and also of the destitute churches of the same denominations. By this it appears that there are 73 settled ministers, 19 unsettled ministers, and 25 candidates for settlement in the State—and also that there are 94 churches destitute, which we suppose to mean destitute of settled ministers. Hence it appears that in Vermont there are 177 Congregational and Presbyterian churches—that considerable less than one half of these are supplied with regular pastors. It appears likewise that 117 churches are supplied with preaching, if all the ministers and candidates are engaged in active service—and but 60 are without some one to dispense to them a preached word.—*N. Y. Obs.*

Apprentices Libraries in the U. States.—The following is a list of the Libraries es-

tablished, and number of volumes in each library, according to the latest information.

No	Vols		
Portland, Me.	1000	Gorham, N. J.	200
Portsmouth, N. H.	750	Newark, N. J.	750
Salem, Mass.	1000	Elizabethtown, N. J.	750
Boston, Mass.	2500	Jersey city, N. J.	150
New-York, N. Y.	5600	Philadelphia, Pa.	4000
Albany, N. Y.	1800	Lancaster, Pa.	1000
Canandaigua, N. Y.	250	Baltimore, Md.	2000
		Cincinnati, Ohio,	1500
		<i>Bost. Rec.</i>	

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$188 during the month of September.

The Treasurer of the American Bible Society acknowledges the receipt of \$3,582, 02 during the month of September.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$4,152, 23 from Aug. 13th to Sept. 12.

The Treasurer of the American Education Society acknowledges the receipt of \$1,259, 63 during the month of September.

Ordinations and Installations.

Aug. 25.—The Rev. FRANCIS H. JOHNSON was ordained to the work of the ministry, at Richfield, N. Y.—Sermon by the Rev. Prof. Kendrick, of Hamilton College.

Aug. 25.—The Rev. ROBERT M. LAIRD was ordained at Pittsburgh, Penn. as an Evangelist, to be employed in the service of the Western Missionary Society.

Aug. 26.—The Rev. JOHN R. GOODENOUGH was ordained pastor of the Baptist Church and Society in Whately, Mass.

Sept. 4.—The Rev. THOMAS LOUNSBURY was ordained pastor over the First Presbyterian Church and

Congregation in Ovid, N. Y.—Sermon by the Rev. W. Porter, of Pultneyville.

Sept. 5.—The Rev. JAMES PILMORE, minister of Trinity Church, Natchez, Miss. was admitted to the order of priests, by the Rt. Rev. Bp. White, in St. Peter's Church, Philadelphia.

Sept. 17.—The Rev. CARLTON HURD was ordained pastor over the Congregation, Church and Society in Fryeburg, Me. Sermon by the Rev. Dr. Payson of Portland.

Sept. 25.—The Rev. EDMOND FROST was ordained, at Salem, Mass. as a Missionary to Bombay; and the Rev. Messrs. A. WARNER, A. D. EDDY, N. W. FISKE, J. OAKES, and G.

SHELDON, as Evangelists, to be employed in different places.—Sermon by the Rev. Mr. Cornelius, of Salem.

Oct. 2.—The Rev. **ENOCH SANFORD** was ordained as pastor over the Congregational Church and Society in Raynham, Ms.—Sermon by the Rev. Thomas Andros, of Berkley.

Oct. 13.—The Rev. **WARD STAFFORD** was installed pastor of the Bow-

ery Presbyterian Church. N. Y.—Sermon by the Rev. D. McAuley.

Oct. 15.—The Rev. **LOAMMI IVES HOADLEY** was ordained pastor of a Congregational Church and Society in Worcester, Mass.

Oct. 16.—The Rev. **JOSEPH SANFORD** was ordained pastor of the New Presbyterian Church in Brooklyn, L. I.—Sermon by the Rev. Mr. Bruen.

View of Public Affairs.

SLAVERY.—We learn from **DEMARARA**, that there has been an insurrection of the slaves in that colony. How extensive the insurrection has been, or how well it may have been organized, we have no means of accurately ascertaining.

'At **GRENADA**, also, strong fears were entertained of an insurrection of the blacks; in consequence of which, patrols were strengthened every night, and all the troops ordered out every few days.'

That slavery is the greatest evil which God, in his wrath, has suffered a guilty world to inflict upon themselves, few will deny. The evil is so much the greater as no remedy has been hitherto proposed, which holds forth a probable prospect of complete deliverance from the mighty scourge. Like the sin of our first parents, it is entailed upon posterity: it swells like the billows of the ocean; and like a mighty torrent constantly increasing, threatens to overwhelm with desolation all countries where it prevails. What barriers can human prudence, or even the greatest efforts of the philanthropist erect, which will prove sufficient to stop the overwhelming torrent?

In our Country there is one thing which we *can* do,—one thing *in our power*; and with the bible in our hands, and all the light of history and experience streaming before us, we shall be inexcusable if we neglect it. We *CAN* refuse to **EXTEND** the empire of slavery.

The whole north-western territory has been secured by our forefathers a-

gainst the curse of slavery by all the precautions, which human institutions can afford. This territory was consecrated by them for the maintenance of free institutions; for the abode of freemen and their free posterity. When they declared that neither slavery nor involuntary servitude should ever be permitted in that territory, they fixed the dividing line between the free and slave states, and said to slavery hitherto mayest thou come, but no farther, and here shall thy proud waves be stayed.

The people of **INDIANA**, mindful no less of their own interest, than of the most imperious civil obligations which can rest upon the community, have lately by a great majority, determined not to call a convention, the object of which was to amend their constitution and introduce slavery.

But in **ILLINOIS**, the effort is still making to introduce slavery by an amendment of their constitution, and it is uncertain what may be the issue. We confidently trust, however, that that state will be redeemed from the impending evil, by the virtue, the intelligence, the unbiassed suffrages of its own citizens. But should our anticipations fail, and a misguided policy open a door for the introduction of slaves into Illinois, in violation of the original compact between Congress and the States who ceded the north-western territory,—we hope the first human being attempted to be enslaved on that soil, will present his *claim for freedom*, to the Supreme Judiciary of our country, and receive at once deliverance at their hands.

Answers to Correspondents.

T. P. J.; **ALBYN**, and **S—**, are received, and under consideration.

ERRATA.—Page 598, col. 1, line 14, after *in* insert *it*.—P. 598, c. 2, l. 28, for *their* read *the*.—P. 601, c. 2, l. 11, for *Thurloe* read *Thurbow*.